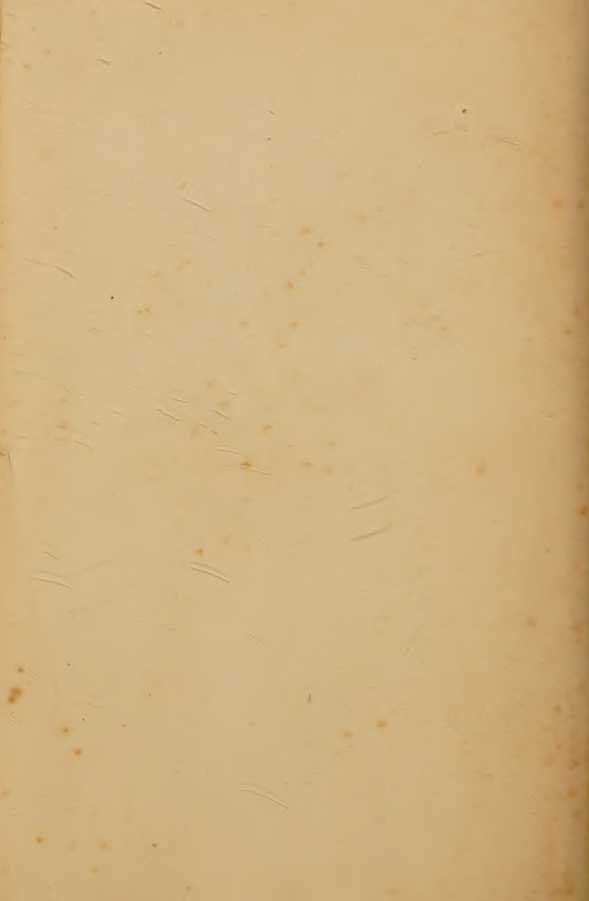


THE
CATHOLIC CHRISTIAN
INSTRUCTED

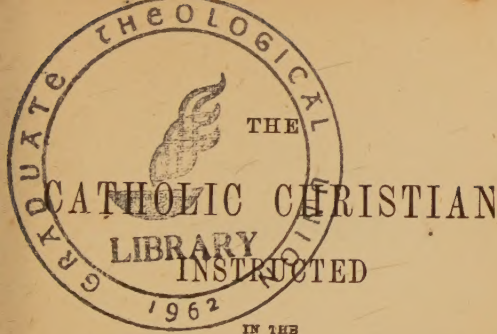
BX
1969
C52
1880
GTU
Storage







THE
CATHOLIC CHRISTIAN
INSTRUCTED.



IN THE

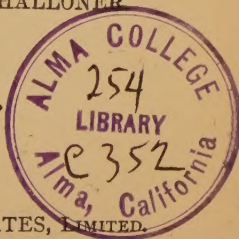
DOCTRINES AND CEREMONIES OF THE CHURCH,

BY WAY OF QUESTION AND ANSWER.

BY THE

RIGHT REV. BISHOP CHALLONER

—
A New Edition.
—



LONDON: BURNS AND OATES, LIMITED.

NEW YORK: CATHOLIC PUBLICATION SOCIETY CO.

BX -

1969

C52

1880

ADVERTISEMENT.

THE present is a new edition of a little work, which has become a sort of standard treatise among Catholics, as indeed have most of the works of its venerable author. It is a kind of "*Multum in parvo*," which makes it extremely valuable for circulation not only among those of the Catholic household who have little time for reading and study, but also among those who are candidly seeking an explanation of doctrines and rites to which they have hitherto been strangers.

CONTENTS.



1. Of the sign of the Cross	1
2. Of the sacrament of baptism	3
3. Of the ceremonies of baptism	12
4. Of the sacrament of confirmation	22
5. Of the sacrament of the eucharist	28
1, 2, 3, Proofs of the Real Presence, 30, 39,	45
4. Transubstantiation proved, objections	
answered	51
5. Of the bread and wine made use of in this	
sacrament	58
6. Of communion in one kind	61
7. Of the manner of administering the Blessed	
Sacrament; of Devotion before and after	
Communion; of the Obligation of re-	
ceiving it, and of its Effects	67
8. Of the worship of Christ in this sacrament;	
also of benedictions and processions ..	76
6. Of the sacrifice of the mass	77
7. Of hearing mass; also of the order and cere-	
monies of the mass, and the devotion proper	
for that time	86
8. Of saying mass in Latin	101
9. Of the sacrament of penance, confession, &c. ..	103
10. Of indulgences and jubilees	116
11. Of the sacrament of extreme unction	121
12. The order of the recommendation of a soul that	
is just departing.	125
13. Of the office for the burial of the dead	130
14. Of prayers for the dead, and of purgatory ..	134
15. Of the sacrament of holy orders.	143
16. Of the superiority of bishops, and of the Pope's	
supremacy	146

17. Of the cœlibacy of the clergy	152
18. Of religious orders and confraternities	156
19. Of the sacrament of matrimony, and of the nuptial benediction	165
20. The fasts of the Catholic Church.. ..	172
1. Of fasting and abstinence in general	172
2. Of the fast of Lent	177
3. Of other days of fasting and abstinence in the Catholic Church.. ..	181
21. Of the Church Office, or the canonical hours of prayer in the Catholic Church	183
22. Of the festivals of the Catholic Church ; of Holy Week, and the ceremonies thereof	186
23. Of the invocation of angels and saints	197
24. Of the devotion of Catholics to the Blessed Virgin Mary ; the Rosary, Angelus	207
25. Of the use and veneration of relics in the Catho- lic Church	213
26. Of the use of pictures and images in the Catho- lic Church	213
27. Of exorcisms and benedictions, or blessing of creatures in the Catholic Church and of the use of holy water.. ..	227

THE
CATHOLIC CHRISTIAN
INSTRUCTED.

CHAP. I.—Of the Sign of the Cross.

Q. Why do you treat of the sign of the cross before you begin to speak of the sacraments?

A. Because this holy sign is made use of in all the sacraments, to give us to understand that they all have their whole force and efficacy from the cross, that is, from the death and passion of our Lord Jesus Christ.

Q. Did the primitive Christians only make use of this sign in the administration of the sacraments?

A. Not only then, but also upon many other occasions. “At every step,” says Tertullian, “at every coming in and going out, when we wash, when we sit down at table, when we light a candle, when we go to bed—whatsoever conversation employs us, we imprint on our foreheads the sign of the cross.”

Q. What is the meaning of this frequent use?

A. It is to show that we are not ashamed of the *Cross of Christ*; it is to make an open profession of our belief in a crucified Lord; it is to

help us to bear always in mind his death and passion; and to nourish thereby in our souls the three divine virtues of Faith, Hope, and Charity.

Q. How are these virtues thus exercised?

A. (1.) *Faith* is exercised, because the sign of the cross brings to our remembrance the chief article of the Christian belief, viz. the Son of God dying for us upon the cross. (2.) *Hope* is thereby daily nourished and increased, because this holy sign continually reminds us of the passion of Christ, on which is grounded all our hope for mercy, grace, and salvation. (3.) *Charity*, or the love of God, is excited in us by that sacred sign, by representing to us the love which God has showed us in dying upon the cross for us.

Q. In what manner do you make this sign?

A. We form the sign of the cross by putting our right hand to the forehead, and so drawing, as it were, a line down to the breast and stomach, and then another line crossing the former, from the left shoulder to the right: and the words that we pronounce at the same time are these, *In the name of the Father, and of the Son, and of the Holy Ghost*; by which we make a solemn profession of our faith in the blessed Trinity. But in blessing other persons or things, we form the cross in the air, with the right hand extended towards the thing we bless.

Q. Have you anything more to add in favour of the cross, and the use of signing ourselves with the sign of the cross?

A. Yes. The cross is the standard of Christ,

and is called by our Lord himself, St. Matt. xxiv. 30, *The sign of the Son of Man*. It is the badge of all good Christians, represented by the letter τ , ordered to be set as a mark upon the foreheads of those that were to escape the wrath of God (Ezekiel ix. 4.) It was given by our Lord to Constantine, the first Christian emperor, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of pure light, above the sun, with this inscription, *By this conquer* : which account the historian Eusebius declares he had from the emperor's own mouth. To which we may add, that the sign of the cross was used of old by the holy fathers as a sure defence against the devil, and as a powerful means to dissipate his illusions ; and that God has often made it an instrument, in their hands, of great and illustrious miracles, of which there are innumerable instances in church history.

CHAP. II.—Of the Sacrament of Baptism.

Q. What do you mean by a sacrament ?

A. An outward sign or ceremony, of Christ's institution, by which grace is given to the soul of the worthy receiver.

Q. What are the necessary conditions for a thing to be a sacrament ?

A. (1.) It must be a sign, and consequently as to the outward performance, it must be visible or sensible. (2.) This sacred sign must have annexed unto it a power of communicating grace

to the soul. (3.) This must be by virtue of the *Ordinance or Institution of Christ*.

Q. How then do you prove that baptism is a sacrament, since the scripture nowhere calls it so ?

A. Because it has three conditions. (1.) It is an outward visible sign, consisting in washing with water, with the form of words prescribed by Christ. (2.) It has a power of communicating grace to our souls, in the way of a new birth; whence it is called by the apostle, *The laver or washing of regeneration and renewing of the Holy Ghost*, Titus iii. 5. (3.) We have the ordinance and institution of Christ, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*, Matt. xxviii. 19. *Except a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God*, St. John iii. 5.

Q. In what manner must baptism be administered, so as to be valid ?

A. It must be administered in true natural water, with this or the like form of words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*; which words ought to be pronounced at the same time that the water is applied to the person that is baptized, and by the same person.

Q. What if the words, *I baptize thee*, or any one of the names of the three Divine Persons, should be left out ?

A. In that case it would be no baptism.

Q. What if the baptism should be administered in rose-water, or any of the like artificial waters ?

A. It would be no baptism.

Q. Ought baptism to be administered by dipping, or by pouring of the water, or by sprinkling with water?

A. It may be administered validly in any of these ways; but the custom of the Church is, to administer this sacrament either by dipping in the water—as in the East—or pouring of the water upon the person baptized, which is more customary in those parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the apostles' days, to dip or pour three times, at the names of the three Divine Persons; though we do not look upon this as so essential, that the doing otherwise would render the baptism invalid.

Q. What think you of those who administer baptism so slightly that it is doubtful whether it may in any sense be called an ablution or washing: as for instance, those who administer it only with a wet finger.

A. Such as these expose themselves to the danger of administering no baptism.

Q. What do you think of baptism administered by heretics or other schismatics?

A. The Church receives their baptism, if they observe the Catholic matter and form: that is, if they baptize with true natural water, pronouncing at the same time these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What think you of baptism administered with the due form of words, but without the sign of the cross?

A. The omission of this ceremony does not render the baptism invalid.

Q. What is the doctrine of the Church as to baptism administered by a layman or woman?

A. In a case of necessity, when a priest cannot be had, and a child is in imminent danger of death, baptism may not only validly but also lawfully be administered by any person whatsoever.

Q. How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?

A. I prove it (1.), by a tradition which the Church has received from the apostles, and practised in all ages ever since. Now as none were more likely or better qualified than the apostles to understand the true meaning of the commission given them by their Master to baptize all nations, so none were more diligent than they to execute faithfully this commission according to his meaning, and to teach their disciples to do the same. (Matt. xxviii. 20.) So that what the Church has received by tradition from the apostles and their disciples, was undoubtedly agreeable to the commission of Christ.

2. I prove it by comparing together two texts of Scripture, one of which declares that without baptism no one can enter into the kingdom of heaven. *Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* (John iii. 5.) The other text declares that infants are capable of this kingdom. *Suffer little children to come unto me, and forbid them not; for of such is the king-*

dom of God (St. Luke xviii. 16); and consequently they must be capable of baptism.

3. Circumcision in the old law corresponded to baptism in the new law, and was a figure of it. (Colos. ii. 11, 12.) But circumcision was administered to infants (Gen. xvii.); therefore baptism in like manner is to be administered to infants.

4. We read in Scripture of whole families being baptized by St. Paul (Acts xvi. 15 and 33; 1 Cor. i. 16.) Now, in so many whole families, there must have been some infants.

5. As infants are not capable of helping themselves by faith and repentance, were they not capable of being helped by the sacrament of baptism they could have no share in Christ, and no means to be delivered from original sin, and consequently, almost one half of mankind dying before the use of reason, must inevitably perish, if infants were not to be baptized.

6. If infant baptism were invalid, the gates of hell would have long since prevailed against the Church: yea, for many ages there would have been no such thing as Christians upon earth; since for many ages before the Anabaptists arose, all persons had been baptized in their infancy, which baptism, if it were null, then they were no Christians, and consequently there was no Church. Where then was that promise of Christ? *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.* (Matt. xvi. 19.) And, *Lo I am with you always, even to the end of the world.* (Matt. xxviii. 20.)

Q. How do you prove that all persons ought to be baptized?

A. (1.) From the commission of Christ, *Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* (Matt. xxviii. 19.) (2.) From that general sentence of our Lord: *Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God.* (John iii. 5.) (3.) From the practice of the Apostles, and of the first Christians, who were all baptized: thus we read with relation to the first converts to Christianity at Jerusalem, when they asked of the apostles what they should do? that *Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ* (Acts ii. 38): *Then they that gladly received his word were baptized, &c.* (And v. 41.) Thus we read of the Samaritans converted by Philip: *That they were baptized, men and women:* and that *Simon (Magus) himself also believed, and was baptized:* as was also the eunuch of Queen Candace. (Acts viii. 12, 13, 36, 38.) Thus we find Paul baptized by Ananias (Acts ix. 18.) Cornelius and his friends by order of St. Peter. (Acts x. 47, 48.) Lydia and her household by St. Paul. (Acts xvi. 15, &c.) (4.) From the perpetual belief and practice of the whole Church ever since the apostles' days, which in all ages and all nations has ever administered baptism in water to all her children, and never looked upon any to be rightly Christians till they were baptized. Now *if a person will not hear the Church, let him be to thee as a heathen and a publican* (Matt. xviii. 17.)

Q. How do you prove from the Scripture, that the apostles gave baptism in water?

A. From Acts viii. 36, 38,—*See here is water*, said the eunuch to St. Philip, *what does hinder me to be baptized?*—and they went down both into the water, both Philip and the eunuch, and he baptized him. And Acts x. 47, 48,—*Can any man forbid water*, said St. Peter, *that these should not be baptized, which have received the Holy Ghost as well as we?* and he commanded them to be baptized in the name of the Lord: where we see that even they who received the Holy Ghost, and consequently had been baptized by the Spirit, were, nevertheless, commanded to be baptized in water. Hence St. Paul tells us, that *Christ loved the Church, and gave himself for it, that he might sanctify it, cleansing it by the laver of WATER, in the word of life.* (Ephes. v. 25, 29.) And, *Let us draw near with a true heart—having our hearts sprinkled from an evil conscience, and our bodies washed with pure WATER.* (Heb. x. 22.)

Q. What are the effects of the sacrament of baptism?

A. (1.) It washes away original sin, in which we were all born, by reason of the sin of our first father Adam. (2.) It remits all actual sins, which we ourselves have committed (in case we have committed any before baptism) both as to the guilt and pain. (3.) It infuses the habit of divine grace into our souls, and makes us the adopted children of God. (4.) It gives us a right and title to the kingdom of heaven. (5.) It imprints a character or spiritual mark in the

soul. (6.) It admits us into the Church of God, and makes us children and members of the Church.

Q. How do you prove that all sins are remitted in baptism?

A. From Acts ii. 33,—*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.* Acts xxii. 16,—*Arise and be baptized, and wash away thy sins* (in the Greek, be washed from thy sins), *calling upon the name of the Lord.* Ezekiel xxxvi. 25,—*I will pour clean water upon you, and you shall be cleansed from all your filthiness.* Hence in the Nicene Creed, we “confess one baptism unto the remission of sins.”

Q. May not a person obtain the remission of his sins, and eternal salvation, without being actually baptized?

A. In two cases he may. The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ, before he can have this sacrament administered to him; for such a one is baptized in his own blood. The second case is, when a person that can by no means procure the actual administration of baptism, has an earnest desire of it, joined with a perfect love of God, and repentance of his sins, and dies in this disposition; for this is called the Baptism of the Holy Ghost.

Q. From whence has baptism the power of conferring grace, and washing away our sins?

A. From the institution of Christ, and in virtue of his blood, passion, and death; from

whence also all the other sacraments have their efficacy. For there is no obtaining mercy, grace, or salvation, but through the passion of Jesus Christ.

Q. In what manner must a person that is come to years of discretion, prepare himself for the sacrament of baptism?

A. By faith and repentance; and therefore it is necessary (1.) that he be first well instructed in the Christian doctrine, and that he firmly believe all the articles of the Catholic faith. (2.) That he be heartily sorry for all his sins, firmly resolving to lead a good Christian life, to renounce all sinful habits, and make full satisfaction to all whom he has in any way injured.

Q. But what if a person should be baptized without being in these dispositions?

A. In that case he would receive the sacrament and character of baptism, but not the grace of the sacrament, nor the remission of his sins, which he cannot obtain till by a sincere repentance he detests and renounces all his sins.

Q. Is it necessary for a person to go to confession before he receives the sacrament of baptism?

A. No, it is not; because the sins committed before baptism are washed away by baptism, and not by the sacrament of penance; and therefore there is no need of confessing them.

Q. What think you of those that put off for a long time their children's baptism?

A. I think that they are guilty of a sin, in exposing them to the danger of dying without baptism: since, as daily experience ought to

convince them, young children are so quickly and so easily snatched away by death.

CHAP. III.—Of the Ceremonies of Baptism.

Q. Why does the Church make use of so many ceremonies in baptism?

A. (1.) To render thereby this mystery more venerable to the people. (2.) To make them understand the effects of this sacrament, and what the obligations are which they contract in this sacrament.

Q. Are the ceremonies of baptism very ancient?

A. They are all of them very ancient, as may be demonstrated from the writings of the holy fathers; and as we cannot trace the beginning of them, we have reason to conclude that they come from apostolical tradition.

Q. In what place does the Church administer the sacrament of baptism?

A. In Catholic countries, except in cases of necessity, baptism is not administered anywhere but in the churches which have fonts; the water of which by apostolical tradition is solemnly blessed every year.

Q. What is the meaning of having godfathers and godmothers in baptism?

A. (1.) That they may present to the Church the person that is to be baptized, and may be witnesses of his baptism. (2.) That they may answer in his name, and be sureties of his performance of the promises which they make for him

Q. What is the duty of godfathers and godmothers?

A. To see, as much as lies in them, that their godchildren be brought up in the true faith, and in the fear of God: that they be instructed in the whole Christian Doctrine, and that they make good those engagements which they have made in their name.

Q. May all sorts of persons be admitted for godfathers and godmothers?

A. No; but only such as are duly qualified for discharging the obligations of godfather or godmother. Upon which account none are to be admitted that are not members of the Catholic Church; none whose lives are publicly scandalous; or who are ignorant of the Christian Doctrine.

Q. How many godfathers and godmothers may a person have in the Catholic Church?

A. The council of Trent orders that no one should have any more than one godfather and one godmother; that the spiritual kindred which the child and its parents contract with the godfather and godmother, and which is an impediment to marriage, may not be extended to too many persons.

Q. In what order or manner does the Catholic Church proceed in the administration of baptism?

A. (1.) The priest having asked the name of the person to be baptized (which ought not to be any profane or heathenish name, but the name of some saint by whose example he may be excited to a holy life, and by whose prayers he

may be protected), inquires of him: "N. What dost thou demand of the Church of God?" To which the person himself, if of age, or the godfather and godmother for him, answers, "Faith;" by which is meant not the bare virtue, by which we believe what God teaches, but the whole body of Christianity, as comprehending both belief and practice, into which the faithful enter by the gate of baptism. The priest goes on and asks: "What does faith give thee?" *Answer.* "Life everlasting." *Priest.* "If then thou wilt enter into life, keep the commandments; thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind; and thy neighbour as thyself."

After this the priest blows three times upon the face of the person that is to be baptized, saying, "Depart out of him, or her, O unclean spirit, and give place to the Holy Ghost the comforter." This ceremony was practised by the universal Church, long before St. Augustine's days, who calls it a most ancient tradition; and it is used in contempt of Satan, and to drive him away by the Holy Ghost, who is called the spirit or breath of God.

Then the priest makes the sign of the cross on the forehead and on the breast of the person that is to be baptized, saying, "Receive the sign of the cross, upon thy forehead, and in thy heart; receive the faith of the heavenly commandments, and let thy manners be such that thou mayest now be the temple of God." This sign of the cross upon the forehead is to give us

to understand that we are to make open profession of the faith of a crucified God, and never to be ashamed of his cross; and the sign of the cross upon the breast is to teach us that we are always to have Christ crucified in our hearts.

After this there follow some prayers for the person that is to be baptized, to beg of God to dispose his soul for the grace of baptism. Then the priest blesses some salt, and puts a grain of it into the mouth of the person that is to be baptized. By which we are admonished to maintain in our souls true wisdom and prudence; of which salt is a figure, inasmuch as it seasons and gives a relish to all things. Upon which account it was commanded in the law that salt should be used in every sacrifice or oblation made to God (Levit. iii. 13); to whom no offering can be pleasing where the salt of discretion is wanting. We are also admonished by this ceremony so to season our souls with the grace of God as to keep them from the corruption of sin, as we make use of salt to keep things from corrupting.

Then the priest proceeds to the solemn prayers and exorcisms used of old by the Catholic Church, in the administration of baptism, to cast out the devil from the soul, under whose power we are born by original sin. "I exorcise thee," says he, "O unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou mayest go out, and depart from this servant of God, N. For he commands thee, O thou cursed and condemned wretch, who with his feet walked upon the sea,

and stretched forth his right hand to Peter that was sinking. Therefore, O accursed devil, remember thy sentence, and give honour to the living and true God. Give honour to Jesus Christ his Son, and to the Holy Ghost, and depart from this servant of God, *N.* For our God and Lord Jesus Christ has vouchsafed to call him to his holy grace and blessing, and to the font of baptism." Then he signs the forehead with the sign of the cross, saying, "And this sign of the holy cross, which we imprint on his forehead, mayest thou, O cursed devil, never dare to violate, through the same Christ our Lord. Amen."

All that has hitherto been set down of the prayers and ceremonies of baptism is usually performed in the porch or entry of the church, to signify that the catechumen, or person that is to be baptized, is not worthy to enter into the church till the devil first be cast out of his soul. But after these prayers and exorcisms the priest reaches forth the extremity of his stole to the catechumen, or, if it be an infant, lays it upon him, and so introduces him into the church, saying, "*N.* Come into the temple of God, that thou mayest have part with Christ unto everlasting life. Amen."

Being come into the church, the priest, jointly with the catechumen, or, if it be an infant, with the godfather and godmother, recites aloud the Apostles' Creed and Lord's Prayer; then reads another exorcism over the catechumen, commanding the devil to depart in the name, and by the power of the most blessed Trinity. After

which, in imitation of Christ, who cured with spittle the man who was deaf and dumb (Mark vii. 32), he wets his finger with his spittle, and touches first the ears of the catechumen, saying, "Ephpheta," that is, "Be thou opened;" then his nostrils, adding these words, "Unto the odour of sweetness. But be thou put to flight, O devil, for the judgment of God will be at hand." By which ceremony the Church instructs her catechumens to have their ears open to God's truth, and to smell its sweetness; and begs this grace for them.

Then the priest asks the person that is to be baptized, "*N.* Dost thou renounce Satan?" To which the person himself, if at age, otherwise the godfather and godmother in his name, answer, "I renounce him." The priest goes on, "And all his works?" *Ans.* "I renounce them." *Priest,* "And all his pomps?" *Ans.* "I renounce them."

This solemn renouncing of Satan, and of his works and his pomps, in the receiving of baptism, is a practice as ancient as the Church itself, and in a particular manner requires our attention: because it is a promise and vow that we make to God, by which we engage ourselves to abandon the party of the devil, to have nothing to do with his works, that is, with the works of darkness and sin; and to cast away from us his pomps, that is, the maxims and vanities of the world. It is a covenant we make with God, by which we on our parts promise him our allegiance, and to fight his enemies: and he on his part promises us life everlasting, if we are

faithful to our engagements. But in the moment we break this solemn covenant by wilful sin, we lose both the grace of baptism, and all that title to an eternal inheritance which we received in baptism, together with the dignity of children of God; and become immediately slaves of the devil.

After this renouncing Satan, and declaring war against him, to give us to understand what kind of arms we are to procure in this spiritual conflict, the priest anoints the catechumen upon the breast and between the shoulders, with holy oil, which is solemnly blessed by the bishop every year, on Maunday-Thursday; which outward unction is to represent the inward anointing of the soul by divine grace; which, like a sacred oil, penetrates our hearts, heals the wounds of our souls, and fortifies them against our lusts and passions. The anointing of the breast is to signify the necessity of fortifying the heart with heavenly courage, to act manfully, and to do our duty in all things; and the anointing between the shoulders is to signify the necessity of the like grace to bear and support all the adversities and crosses of this mortal life. The words which the priest then uses are, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life. Amen."

Then the priest asks the catechumen, "*N.* Dost thou believe in God the Father Almighty, Creator of heaven and earth?" *Ans.* "I believe." *Priest,* "Dost thou believe in Jesus Christ his only Son our Lord, who was born and

who suffered for us?" *Ans.* "I believe." *Priest,* "Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?" *Ans.* "I believe." Which answers are made either by the catechumen himself, if able; or by the godfather and godmother, and imply another part of the covenant of baptism; viz.. the covenant of faith; by which we oblige ourselves to a steady and sincere profession of the great truths of Christianity, and that not by words alone, but by the constant practice of our lives.

After this the priest asks: "*N.* Wilt thou be baptized?" *Ans.* "I will." Then the godfather and godmother, both holding or touching their godchild, the priest pours the water upon his head three times in the form of a cross, saying at the same time these words, "*N.* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Which words are pronounced in such a manner, that the three pourings of the water concur with the pronouncing of the three names of the Divine Persons; for the form is to be pronounced but once.

But if there be a doubt whether the person has been baptized before or not, then the priest makes use of this form: "*N.* if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Then the priest anoints the person baptized on the top of the head in form of a cross with

holy chrism, which is a compound of oil and balm, solemnly blessed by the bishop. Which ceremony comes from Apostolical tradition, and gives us to understand—1, That in baptism we are made partakers with Christ (whose name signifies Anointed), and have a share in his unction and grace. 2, That we partake also in some manner in his dignity of king and priest, as all Christians are called by St. Peter—*A royal or kingly priesthood* (1 Pet. ii. 9), and therefore we are anointed in this quality as kings and priests are anointed. 3, That we are consecrated to God by baptism, and therefore are anointed with holy chrism, which the Church is accustomed to make use of in anointing all those things which she solemnly consecrates to the service of God.

The prayer which the priest recites on this occasion is as follows:—"May the Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and the Holy Ghost, and who has given thee the remission of all thy sins, ✠ anoint thee with the chrism of salvation in the same Christ Jesus our Lord, unto life everlasting. Amen." Then the Priest says, "Peace be to thee." *Ans.* "And with thy spirit."

After which the priest puts upon the head of the person that has been baptized, a white linen cloth, commonly called the chrisom, in place of the white garment with which the new Christians used formerly to be clothed in baptism, to signify the purity and innocence which we receive in baptism, and which we must take care to preserve till death. In putting on this white linen

the priest says: "Receive this white garment, which thou mayest carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen."

Then he puts a lighted candle into the hand of the person baptized, or of the godfather, saying: "Receive this burning light, and keep thy baptism without reproof; observe the commandments of God, that when our Lord shall come to his nuptials, thou mayest meet him together with all the saints, in the heavenly court, and mayest have life eternal, and mayest live for ever. Amen." Which ceremony alludes to the parable of the ten virgins, who *took their lamps and went forth to meet the bridegroom* (Matt. xxv.); and admonishes us to keep the light of faith ever burning by the oil of good works; that whensoever our Lord shall come, we may be found with our lamps burning, and may go with him into the eternal life of his heavenly kingdom.

The priest then addressing himself to the person baptized, says, "*N.* Go in peace, and the Lord be with thee. Amen." Then he admonishes as well the parents as the godfather and godmother of their respective duties, with regard to the education and instruction of their child. And lastly, informs them of the spiritual kindred which is contracted between the godparents and the child, as also between godparents and the parents of the child; which makes it unlawful for them afterwards to marry with those to whom they are thus spiritually allied.

CHAP. IV.—Of the Sacrament of Confirmation.

Q. What do you mean by Confirmation ?

A. A sacrament by which the faithful, after baptism, receive the Holy Ghost by the imposition of the hands of the bishop, and prayer, accompanied with the unction, or anointing of their foreheads with the holy chrism.

Q. Why do you call it confirmation ?

A. From its effects which are to confirm or strengthen those that receive it in the profession of the true faith, to make them soldiers of Christ, and perfect Christians, and to arm them against their spiritual enemies.

Q. How do you prove from Scripture, that the Apostles practised confirmation ?

A. I prove it from Acts viii. 14, 15, 16, 17, 18, where we read of St. Peter and St. John confirming the Samaritans. *They prayed for them that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost, &c.* Also, Acts xix. 5, 6,—*They were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them.* It is of confirmation also that St. Paul speaks, Heb. vi. 1, 2: *Not laying again the foundation, &c.* And 2 Cor. i. 21, 22: *Now He who confirmeth us with you in Christ and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts.*

Q. How do you prove that confirmation is a sacrament?

A. (1.) Because it is plain from Acts viii. that the *visible sign* of the imposition of hands has annexed to it an *invisible grace*, viz., the imparting of the Holy Ghost: consequently confirmation is a *visible sign of invisible grace*, and therefore a sacrament. (2.) Because the Church of God, from the apostles' days, has always believed it to be a sacrament, and administered it as such.

Q. Who is the minister of this sacrament?

A. The bishop.

Q. Can this sacrament be received more than once?

A. No. Because like baptism it imprints a character or spiritual mark in the soul, which always remains. Hence, those that are to be confirmed are obliged to be so much the more careful to come to this sacrament worthily, because it can be received but once; and if they then receive it unworthily, they have no share in the grace which is thereby communicated to the soul.

Q. In what disposition is a person to be, in order to approach worthily to this sacrament?

A. He must be free from mortal sin, and in the state of grace: for the Holy Ghost will never come into a soul which Satan possesses by mortal sin.

Q. In what manner then must a person prepare himself for the sacrament of confirmation?

A. (1.) He must examine his conscience, and if he find it char'ged with wilful sin, he must

take care to purge it by a good confession. (2.) He must frequently and fervently call upon God to dispose his soul for receiving the Holy Ghost.

Q. What kind of grace does this sacrament communicate to the soul?

A. It communicates to the soul the fountain of all grace, viz., the Holy Ghost, with all his gifts, but in particular a fortifying grace, to strengthen the soul against all its enemies, visible and invisible.

Q. Is then this sacrament absolutely necessary to salvation?

A. It is not so necessary, but that a person may be saved without it: yet it would be a sin to neglect it, when a person might receive it; and a crime to contemn or despise it.

Q. What kind of persons stand in most need of the grace of this sacrament?

A. Those who are most exposed to persecutions on account of their religion, or to temptations against faith.

Q. At what age may a person be confirmed?

A. Ordinarily speaking, the Church does not give confirmation till a person is come to the use of reason.

Q. What is the obligation that a Christian takes upon himself in confirmation?

A. He enlists himself as a soldier of Christ; and consequently is obliged, after having received this sacrament, to fight manfully the battles of his Lord.

Q. May a person have a godfather or god-mother in confirmation?

A. He may by way of an instructor and encourager in the spiritual warfare; and this godfather or godmother contracts the like obligations as in the sacrament of baptism, and the same spiritual kindred.

Q. May a person that is confirmed take a new name?

A. It is usual to do so, not by way of changing one's name by baptism, but by adding to it another name of some saint to whom one has a particular devotion, and by whose prayers he hopes to acquit himself more faithfully of the obligations of a soldier of Christ.

Q. In what manner is the sacrament of confirmation administered?

A. (1.) The bishop, turning towards those that are to be confirmed, with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from all sins." *Answer.* "Amen."

Then signing himself with the sign of the cross, he says, "Our help is in the name of the Lord."

Answer. "Who made heaven and earth," &c.

Then extending his hands towards those that are to be confirmed (which is what is called the Imposition of Hands), he prays that they may receive the Holy Ghost.

Let us pray:

"O Almighty, Everlasting God, who has vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who has given them the remission of all their sins, send forth

upon them thy sevenfold holy Spirit, the Comforter from heaven." "Amen." "The spirit of wisdom and of understanding." "Amen." "The spirit of counsel and of fortitude." "Amen." "The spirit of knowledge and of piety." "Amen."

"Replenish them with the spirit of thy fear, and sign them with the sign of the cross of Christ, in thy mercy, unto life everlasting. Through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God for ever and ever." "Amen."

Then the bishop makes the sign of the cross with holy chrism upon the forehead of each one of those that are to be confirmed, saying, "*N.* I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After which he gives the person confirmed a little blow on the cheek, saying, "*Pax tecum;*" that is, peace be with thee.

Then the bishop, standing with his face towards the altar, prays for those that have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them the temple of his glory: and then dismisses them with this blessing,—"*Behold thus shall every man be blessed who feareth the Lord. May the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life, and may have life everlasting. Amen.*"

Q. Why does the Church make use of chrism in confirmation? and what is chrism?

A. Chrism is a compound of oil of olives and balm, solemnly consecrated by the bishop on Maunday Thursday; and the unction, or outward anointing of the forehead with chrism, is to represent the inward anointing of the soul in this sacrament with the Holy Ghost. The oil, whose properties are to fortify the limbs, and to give a certain vigour to the body, to assuage our pains, &c., represents the like spiritual effects of the grace of the sacrament in the soul. And the balm, which is of a sweet smell, represents the good odour or sweet savour of Christian virtues and an innocent life, with which we are to edify our neighbours after having received this sacrament?

Q. Why is this anointing made on the forehead, and in the form of a cross?

A. To give us to understand that the effect of this sacrament is to arm us against worldly fear and shame: and therefore we receive the standard of the cross of Christ upon our foreheads, to teach us to make an open profession of his doctrine and maxims, and not to flinch from this profession through fear of anything that the world can either say or do.

Q. What is the meaning of the bishop's giving a little blow on the cheek to the person that is confirmed?

A. It is to imprint in his mind, that from this time forward he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith.

Q. And why does the bishop, at the same time as he gives the blow, say: "Peace be with thee?"

A. To signify that the true peace of God, which, as St. Paul says, "*exceeds all understanding*," Philip. iv. 7, is chiefly to be found in patient suffering for God and his truth.

CHAP. V.—Of the Sacrament of the Eucharist.

Q. What do you mean by the sacrament of the Eucharist?

A. The sacrament which our Lord Jesus Christ instituted at his last supper, in which he gives us his body and blood under the forms or appearances of bread and wine.

Q. Why do you call this sacrament the Eucharist?

A. Because the primitive Church and the holy Fathers have usually called it so. For the word *eucharist* in the Greek signifies *thanksgiving*, and is applied to this sacrament, because of the thanksgiving which our Lord offered in the first institution of it; and because of the thanksgiving with which we are obliged to offer and receive this great sacrament and sacrifice, which contains the abridgment of all God's wonders, the fountain of all grace, the standing memorial of our redemption, and the pledge of a happy eternity. This blessed sacrament is also called the Holy Communion, because it unites the faithful with one another, and with their head, Jesus Christ (1 Cor. x. 16, 17). And it is called the supper of the Lord, because it was first instituted by Christ at his last supper.

Q. What is the faith of the Catholic Church concerning this sacrament ?

A. That the bread and wine are changed by the words of consecration into the real body and blood of Christ.

Q. Is it then the belief of the Church, that Jesus Christ himself, true God and man, is truly, really, and substantially present in the blessed sacrament ?

A. It is ; for where the body and blood of Christ are, there his soul also and his divinity must needs be ; and consequently there must be whole Christ, God and Man.

Q. Is that which we receive in this sacrament the same body as that which was born of the blessed Virgin, and which suffered for us upon the cross ?

A. It is the same body : for Christ never had but one body ; the only difference is, that then his body was mortal and passible, but now immortal and impassible.

Q. Then the body of Christ in the sacrament cannot be hurt or divided, neither is it capable of being corrupted ?

A. No, certainly ; for though the sacramental species, or the outward forms of bread and wine, are liable to these changes, the body of Christ is not.

Q. Is it then a spiritual body ?

A. It may be called a spiritual body, in the same sense as St. Paul, speaking of the resurrection of the body, says, *It is sown a natural body, it is raised a spiritual body*, 1 Cor. xv. 44, not but that it still remains a true body, as to all

that is essential to a body, but that it partakes in some measure of the qualities and properties of a spirit.

§ 1.—The first proof of the real Presence, from the words of Christ, at the first institution of this blessed sacrament.

Q. How do you prove the real presence of the body and blood of Christ in this Sacrament?

A. (1.) From the express words of Christ himself, the Eternal Truth, delivered at the time of the first institution of this blessed sacrament, and recorded in no less than four different places in the New Testament, viz., Matt. xxvi. 26, 27; Mark xiv. 22, 24; Luke xxii. 19; 1 Cor. xi. 24, 25. In all these places, Christ himself assures us that what he gives us in the blessed sacrament is his own body and blood. Matt. xxvi.—“Take ye and eat; this is my body . . . This is my blood of the New Testament, which shall be shed for many unto the remission of sins.” Mark xiv.—“Take ye and eat; this is my body . . . This is my blood of the New Testament, which shall be shed for many.” Luke xxii.—“This is my body which is given for you . . . This chalice is the New Testament in my blood, which shall be shed for you.” 1 Cor. xi.—“This is my body which is broken (in the Greek, *sacrificed*) for you . . . This chalice is the New Testament in my blood.” Now the body which was given and sacrificed for us, the blood of the New Testament, which was shed for us, is without any doubt the real body and blood of Christ, therefore what Christ gives us in this blessed sacrament is his real body and blood.

Q. Why do you take these words of Christ at his last supper according to the literal, rather than in the figurative sense?

A. You might as well ask a traveller why he chooses to go the high road, rather than the by-paths with evident danger of losing his way. We take the words of Christ according to their plain, obvious, and natural meaning, agreeably to that general rule acknowledged by all, that in interpreting Scripture the literal sense of the words is not to be forsaken, and a figurative one followed without necessity; and that the natural and proper sense is always to be preferred, where the case will admit it. It is not, therefore, incumbent upon us to give a reason why we take these words of Christ according to their natural and proper sense; but it is our adversaries' business to show a necessity for taking them otherwise. The words themselves plainly speak for us; for Christ did not say: *this is a figure of my body, and this is a figure of my blood*, but he said, *this is my body, and this is my blood*. It is their duty, as they value the salvation of their souls, to beware of offering violence to texts so plain, and of wresting them from their evident meaning.

However, we have many reasons to offer, why we take the words of Christ in their most plain, natural, and obvious meaning. (1.) Because he was then alone with his twelve apostles, his bosom friends and confidants, to whom he was always accustomed to explain in clear terms whatever was obscure in his parables, or other discourses to the people. "To you," says he to his disciples, "it is given to know the mysteries (the secrets) of the kingdom of God, but unto

them that are without, all things are done in parables." (Mark iv. 11.) "And "Without a parable spoke he not unto them (the people :) but when they were alone he expounded all things to his disciples" (ver. 34). "I will not now call you servants ; for the servant knoweth not what his Lord doth ; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." (John xv. 15.) How then is it likely, that on this most important of all occasions, when, the very night before his death, he was taking his last leave and farewell of these his dear friends, he should deliver himself to them in terms, which, if they are not to be taken according to the letter, are obscure beyond all example, and nowhere to be paralleled ?

(2.) He was at that time making a covenant, which was to last as long as time itself should last : he was enacting a law which was to be for ever observed in his Church : he was instituting a sacrament, which was to be frequented by all the faithful until he should come again : he was, in short, making his last will and testament, and therein bequeathing to his disciples, and to us all, an admirable legacy and pledge of his love. Now, such is the nature of these things, viz., of a covenant, of a law, of a sacrament, of a last will and testament, that as he that makes a covenant, a law, &c., always designs that what he covenants, appoints, or ordains should be rightly observed and fulfilled ; so he always designs that it should be rightly understood, and therefore always expresses himself in plain and clear

terms. This is what all wise men observe in their covenants and last wills; industriously avoiding all obscure expressions which may give occasion to their being misunderstood, or to contentions and law-suits about their meaning. This is what God himself observed in the old covenant, in all the ceremonial and moral precepts of the law, in all the commandments, in the institution of all the legal sacraments, &c.; all are expressed in the most clear and plain terms. It can then be nothing less than impeaching the wisdom of the Son of God, to imagine that he should make his new law, and everlasting covenant, in figurative and obscure terms, which he knew would be misunderstood by the greater part of Christendom; or to suppose that he should institute the chief of all his sacraments under such a form of words, which in their plain, natural, and obvious meaning, imply a thing as widely different from what he gives us therein, as his own body is from a piece of bread; or, again, to believe that he would make his last will and testament in words so ambiguous and obscure, that, if taken according to that sense which they seem evidently to express, must lead his children into a pernicious error concerning the legacy that he bequeaths them.

Q. Have you any other reason to offer for taking the words of the institution according to the letter, rather than in a figurative sense?

A. Yes, we have for so doing, as I have just now hinted, the authority of the best and most authentic interpreter of God's word, viz., his holy Church, which has always understood these

words of Christ in their plain and literal sense, and condemned all those who have presumed to wrest them to a figure. Now, against this authority, hell's gates shall never prevail. (Matt. xvi. 18.) And with this interpreter, Christ has promised that both he himself, and the Holy Ghost, the Spirit of Truth, should abide for ever. (Matt. xxviii. 20; John xiv. 16, 17.)

Q. But are not many of Christ's sayings to be understood figuratively, as when he says that he is *a door*, *a vine*, &c.; and why then may not the words of the institution of the blessed sacrament be also understood figuratively?

A. It is a very bad argument to infer, that because *some* of Christ's words are to be taken figuratively, therefore *all* are to be taken so: that, because in his parables or similitudes his words are not to be taken according to the letter, therefore we are to wrest to a figurative sense the words of the institution of his solemn covenant, law, sacrament, and testament, at his last supper; that because he has called himself *a door*, or *a vine*, in circumstances in which he neither was nor ever could be misunderstood by any one (he having taken so much care in the same places to explain his own meaning), therefore he would call bread and wine his body and blood, in circumstances in which it was natural to understand his words according to the letter, as all future ages would understand them, and yet have taken no care to prevent this interpretation of them.

There is, therefore, a manifest disparity between the case of the expressions you mention,

viz., I am the *door*, the *vine*, &c., and the words of the last supper, *This is my body*, *This is my blood*. (1.) Because the former are delivered as parables and similitudes, and consequently as figures; the latter are the words of a covenant, sacrament, and testament, and therefore are to be understood according to their most plain and obvious meaning. (2.) Because the former are explained by Christ himself in the same places in a figurative sense, and the latter not. (3.) Because the former are worded in such a manner as to carry with them the evidence of a figure, so that no man can possibly misunderstand them, or take them in any other than a figurative meaning; the latter are so expressed, and so evidently imply the literal sense, that they who have been the most desirous to find a figure in them have been puzzled to do it; and all Christendom has for many ages judged without the least scruple that they ought to be taken according to the letter. (4.) Because the Church of God has authorized the literal interpretation of the words of the institution of the blessed sacrament; not so of those other expressions. (5.) Because, according to the common laws and customs of speech, a thing may, indeed, by figure be called by the name of that thing of which it has the qualities or properties; and thus Christ, by having in himself the property of a door, inasmuch as it is by him that we must enter into his sheepfold (John x. 9), and the property of the vine, in giving life and fruit to its branches (John xv. 1), might, according to the usual laws of speech, call himself a door

and a vine; but it would be no elegant metaphor to call bread and wine, without making any change in them, his body and blood; because bread and wine have in themselves neither any similitude, nor quality, nor property, of Christ's body and blood, as it would be absurd, for the same reason, to point at any particular door or vine and say, "This is Jesus Christ."

Q. But may not the sign or figure, according to the common laws of speech, be called by the name of the thing signified? And have we not instances of this nature in Scripture? As when Joseph, interpreting the dream of Pharaoh, says, *The seven beautiful kine are seven years* (Gen. xli. 26); and our Lord, interpreting the parable of the sower, says, *The seed is the word of God* (St Luke viii. 11); and St. Paul says, *The rock was Christ?* (1 Cor. x. 4.)

A. In certain cases, when a thing is already known to be a sign or figure of something else, which it signifies or represents, it may indeed, according to the common laws of speech, and the use of the Scripture, be said to be such or such a thing: as in the interpretation of parables, ancient figures, and upon such-like occasions: when a thing is said to be this or that, the meaning is evident, viz., that it signifies or represents this or that. But it is not the same in the first institution of a sign or figure; because, when a thing is not known beforehand to be a sign or representation of some other thing, to call it abruptly by a foreign name would be contrary to all laws of speech, and both absurd and unintelligible. As for instance, if a person, by an act of memory,

had appointed within himself that an oak-tree should be a sign or memorandum of Alexander the Great, and pointing to the tree should gravely tell his friends (who were not acquainted with his design), "This is that hero that overcame Darius;" such a proposition as this would justly be censured as nonsensical and unworthy of a wise man; because such a figure of speech would be contrary to all laws of speech, and unintelligible. Just so would it have been if our Saviour, at his last supper, without giving his disciples any warning beforehand of his meaning to speak figuratively, and without their considering beforehand the bread and wine as signs and representations of anything else, should have abruptly told them, *This is my body, This is my blood*, had he not meant that they were so indeed. For, abstracting from the change which Christ was pleased to make in the elements by his Almighty word, a piece of bread has no more similitude to the body of Christ than an oak-tree has to Alexander the Great. So that nothing but the real presence of Christ's body and blood could verify his words at his last supper, or vindicate them from being highly absurd and unworthy the Son of God.

Q. But do not those words which our Lord spoke, *This do for a commemoration of me* (Luke xxii. 19), sufficiently clear up the difficulty, and determine his other words to a figurative sense?

A. These words, *Do this in commemoration of me*, inform us, indeed, of the end for which we are to offer up, and to receive the body and

blood of Christ, viz., for a perpetual commemoration of his death (1 Cor. xi. 26), but they no way interfere with those other words, *This is my body*, and *This is my blood*, so as to explain away the real presence of Christ's body and blood. For why should Christ's body and blood be less present in the sacrament, because we are commanded in the receiving of them to remember his death? Certainly St. Matthew and St. Mark, who in their gospels have quite omitted these words, *Do this in commemoration of me*, never looked upon them as a necessary explanation of the words of the institution, or as in any way altering or qualifying the natural and obvious meaning of these words, *This is my body*, *This is my blood*.

Q. But does not the remembrance of a thing suppose it to be absent; for otherwise, why should we be commanded to remember it?

A. Whatsoever things we may be liable to forget, whether really present or really absent, may be the object of our remembrance; and thus we are commanded in Scripture to *Remember God*. (Deut. viii. 18; Ecclesiast. xii. 1.) *For in him we live, and move, and be*. (Acts xvii. 28.) So that this command of remembering Christ is no ways opposed to his real presence; but the most that can be inferred from it is, that he is not visibly present, which is very true: and, therefore, lest we should forget him, this remembrance is enjoined. Besides, if we hearken to the Apostle (1 Cor. xi. 26), he will inform us, that what we are commanded to remember is, the death of Christ; now the death of Christ is

not a thing really present, but really past, and, therefore, a most proper subject for our remembrance.

§ II.—The second Proof of the Real Presence, from St. John vi. 51, &c.

Q. What other proof have you for the real presence of Christ's body and blood in the sacrament of the eucharist, besides the words of the institution, *This is my body; this is my blood?*

A. We have a very strong proof in the words of Christ, spoken to the Jews in the sixth chapter of St. John; where, upon occasion of the miracle of feeding the multitude with five loaves, having spoken of the necessity of believing in him who is the living bread that came down from heaven, he passes from this discourse concerning faith, to speak of this sacrament. "I am the living bread which came down from heaven: If any man eat of this bread he shall live for ever: and the bread that I shall give is my flesh, which I will give for the life of the world (ver. 41, &c.). The Jews, therefore, strove amongst themselves, saying—"How can this man give us his flesh to eat?" Then Jesus said to them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up in the last day: for my flesh is meat indeed, and my blood is drink

indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which came down from heaven, not as your fathers did eat manna, and are dead: He that eateth of this bread shall live for ever." In which words the eating of Christ's flesh, and the drinking of his blood, are so strongly, so clearly, and so frequently inculcated, and we are so plainly told, that the *bread which Christ was to give is that very flesh which he gave for the life of the world*, that a man must be resolved to keep his eyes shut against the light, if he will not see so plain a truth.

Q. How do you prove that Christ in this place is speaking of the blessed sacrament?

A. By comparing the words which he spoke upon this occasion with those which he delivered at his last supper in the institution of the blessed sacrament. In the one place he says, *The bread that I will give is my flesh, which I will give for the life of the world*: in the other, taking bread and distributing it, he says, *This is my body that was given for you*. Where it is visible that the one is the promise which the other fulfils; and, consequently, that both one and the other have relation to the same sacrament. Hence we find that the holy fathers have always explained those words of the sixth chapter of St. John, as spoken of the sacrament of the altar.

Q. But does not Christ promise *eternal life* to every one that eateth of that bread of which he is there speaking (John vi. 51, 54, and 58),

which promise cannot be understood with relation to the sacrament, which many receive to their own damnation? (1 Cor. xi. 29.)

A. He promises eternal life to every one that eateth of that bread; but this is to be understood, provided that he eat it worthily, and that he persevere in the grace which he thereby receives. And in this sense, it is certain that this sacrament gives eternal life; whereas the manna of old had no such power (ver. 54). In like manner our Lord promises, that *every one that asketh shall receive* (Matt. vii. 7, 8); and yet many *ask and receive not, because they ask not as they ought.* (James iv. 3.) So St. Paul tells us, that *whosoever shall call upon the name of the Lord shall be saved* (Rom. x. 13); which also certainly must be understood, provided they do it worthily and perseveringly, lest this text contradict that other, — *Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.* (Matt. vii. 21.) Again, Christ tells us—*He that believeth and is baptized shall be saved* (Mark xvii. 16); and yet many believe and are baptized, like Simon Magus (Acts viii. 13), who, for want of a true change of heart, or of perseverance in goodness, are not saved.

Q. But if those words of Christ (John vi. 52, 53, &c.) be understood of the sacrament, will it not follow that no one can be saved without receiving this sacrament, and that also in both kinds; contrary to the practice of the Catholic Church; since our Lord tells us (ver. 54), *Verily, verily, I say unto you, Except you eat the flesh of*

the Son of Man, and drink his blood, you have (or you shall have) no life in you?

A. It follows from these words, that there is a divine precept for the receiving of this blessed sacrament, which if persons wilfully neglect, they cannot be saved. So that the receiving this sacrament, either actually or in desire, is necessary for all those who are come to the years of discretion (not for infants, who are not capable of *discerning the body of the Lord*. (1 Cor. xi. 29.) But that this sacrament should be received by all in both kinds, is not a divine precept, nor ever was understood to be such by the Church of God, which always believed, that under either kind Christ is received whole and entire, and consequently, that under either kind we comply with the precept of receiving his flesh and blood.

Q. Why may not those words of Christ be taken figuratively, so as to mean no more than the believing in his incarnation and death?

A. Because it would be too harsh a figure of speech, and unbecoming the wisdom of the Son of God, to express the believing in him by such strange metaphors as eating his flesh and drinking his blood; such as no man ever used before or since: and to repeat and inculcate these expressions so often, to the great offence both of the Jews, and even of his own disciples, who upon this account *went back and walked no more with him* (ver. 66), when he might so easily have satisfied both the one and the other, by telling them that he meant no more by all that discourse, than that they should believe in him.

Q. Did then the Jews, and those disciples who cried out, *This is a hard saying, and who can hear it?* (ver. 60) understand our Saviour aright, or did they mistake his meaning?

A. They understood him rightly, so far as relates to the real receiving of his flesh and blood; but as to the manner of receiving, they understood him not, since they had no thoughts of his giving himself whole and entire, veiled in a sacrament, but apprehended the eating of his flesh cut off from his bones, and drinking of his blood, according to the common manner of other meat and drink which we digest and consume. However, their not understanding him seems not to have been so faulty as their refusing to believe him: hence our Lord reprehends not their want of understanding, but their *not believing* (ver. 64); and Peter, in the name of the apostles, in opposition to those disciples that had fallen off, says, *Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art Christ the Son of the living God* (vers. 68, 69). So that these people ought, like the apostles, to have submitted themselves to believe what as yet they understood not, and not to have run away from him, who by his evident miracles proved himself to be the Son of God, and, consequently, incapable of an untruth. By which example we may see how much more wisely Catholics act, who in this mystery, like the apostles, submit themselves to believe what they cannot comprehend, because they know that *Christ has the words of eternal life*, than those who, like the

apostate disciples, cry out, *This is a hard saying, and who can hear it?* and thereupon will walk no more with Christ and his Church.

Q. What is the meaning of the following words:—*It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are the spirit, and they are life* (ver. 63).

A. The meaning is, that the flesh separated from the spirit, in the manner which the Jews and incredulous disciples apprehended, would profit nothing: for what would it avail us to feed upon dead flesh, separated from the soul and divinity, and consequently from the life-giving spirit? But then it would be blasphemy to say that the flesh of Christ, united to his spirit (in that manner in which the Catholic Church believes his flesh to be in the blessed sacrament, accompanied with his soul and divinity), profits nothing: for if the flesh of Christ were of no profit he would never have taken flesh for us, and his incarnation and death would be unprofitable to us: which is the height of blasphemy to affirm.

“What means—the *flesh profits nothing*”? says St. Augustine, writing upon this text, “It profits nothing, as they understood it; for they understood flesh as it is torn to pieces in a dead body, and not as it is animated by the spirit. Wherefore it is said, *the flesh profits nothing*, in the same manner as it is said, *Knowledge puffeth up*. (1 Cor. viii. 1.) Must we then fly from knowledge? God forbid: what then means *knowledge puffeth up*? That is, if it be alone

without charity; therefore the apostle added, *but charity edifieth*. Join, therefore, charity to knowledge, and knowledge will be profitable, not by itself, but through charity: so here also *the flesh profiteth nothing*, viz., the flesh alone: let the spirit be joined with the flesh as charity is to be joined with knowledge, and then it profits much. For if the flesh profited nothing, the Word would not have been made flesh, that he might dwell in us."

Besides, according to the usual phrase of the Scripture, flesh and blood are often taken for the corruption of our nature, or for man's natural sense and apprehension, &c. As when it is said, *That flesh and blood cannot possess the kingdom of God*. (1 Cor. xv. 50.) *Flesh and blood hath not revealed it to thee*, &c. (Matt. xvi. 17.) And in this sense, *the flesh profiteth nothing*, but it is the spirit and grace of God that quickeneth and giveth life to our souls. And as the words which our Lord had spoken to them tended to point out to them so great a sacrament, in which they should receive this spirit, grace, and life in its very fountain; therefore he tells them, *the words that I speak unto you, they are spirit, and they are life*.

§ III.—Other Proofs of the Real Presence of Christ's Body and Blood in the blessed Sacrament.

Q. Have you any other proofs from Scripture of the real presence of the body and blood of Christ in the blessed sacrament?

A. (1.) Yes, where the apostle, to discourage Christians from having anything to do with the sacrifices offered to idols, tells them (1 Cor. x. 16) —“ The chalice of benediction which we bless, is it not the communion of the blood of Christ ? and the bread which we break, is it not the partaking of the body of Christ ?”

2. “ Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and of the blood of the Lord.” (1 Cor. xi. 27.) How so, if what the unworthy receiver takes be no more than bread and wine ?

3. “ He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.” (1 Cor. xi. 29.) How shall he discern it, if it be not there really present ?

Q. Have you anything more to add by way of proof out of Scripture ?

A. Yes, from the ancient figures of the eucharist, which demonstrate that there is something more noble in it than bread and wine, taken only in remembrance of Christ.

Q. What are those ancient figures ?

A. They are many ; but I shall take notice chiefly of three, viz., the Paschal Lamb, the Blood of the Testament, and the Manna from Heaven.

Q. How do you prove that these three were figures of the eucharist ?

A. I prove it with regard to the Paschal Lamb (which is acknowledged on all hands to have been a type of Christ) because it is visible

that the rites and ceremonies of it (prescribed Exodus xii.) had chiefly relation to the eating of it; and consequently, to this typical Lamb in the Old Testament, corresponds in the New Testament the Lamb of God, as eaten by his people in this sacrament, which for this reason was instituted immediately after our Lord had eat the passover with his disciples, that the figure might be both explained and accomplished, and might make way for the truth.

2. That the *blood of the testament*, with which Moses sprinkled the people (Exod. xxiv. and Heb. ix.), saying, *This is the blood of the testament which God hath enjoined unto you*, was a figure of the blood of Christ in this sacrament, our Lord himself sufficiently declared, by evidently alluding to this figure, when he gave the cup to his disciples, saying, *This is my blood of the new testament* (Matt. xxvi. 28; Mark xiv. 24); or, *This cup is the new testament in my blood* (Luke xxii. 20; 1 Cor. xi. 25).

3. The manna was a figure of this sacrament. *Your fathers did eat manna and are dead; he that eateth of this bread shall live for ever.* (John vi. 49, 53.) The same appears from 1 Cor. x., where the apostle, speaking of the figures of our sacraments in the old law, and taking notice of the cloud, and the passage of the Red Sea, as figures of baptism, vers. 1 and 2; in the third and fourth verse, gives the manna and the water from the rock as figures of the eucharist. The same is the current doctrine of the holy fathers, and is sufficiently demonstrated from the analogy which is found be-

tween the manna and this blessed sacrament. For which, see the annotations in the Douay Bible upon the xvi. chapter of Exodus.

Q. How do you prove from these ancient figures the real presence of Christ's body and blood in this sacrament?

A. Because if in this sacrament there were nothing more than bread and wine taken in remembrance of Christ, and as types and figures of his body and blood, then would the figures of the old law equal the sacraments of the new law, yea, far excel them. For who does not see that the Paschal Lamb was a more noble type, and far better representing Christ, than bread and wine? Who does not perceive that the blood of victims solemnly sacrificed to God was a better figure of Christ's blood than the juice of the grape? Who can question that the *heavenly manna*, which is called *the bread of angels*, and was so many ways *miraculous*, was far beyond *the bread of men*? Who will not acknowledge that it is something more excellent and divine to foretell things to come than only to commemorate things past? It must therefore be visible to every Christian, that if the Paschal Lamb, the Blood of the Testament, and the Manna, were types of Christ given to us, that this sacrament itself must be something more than a type, figure, or remembrance of Christ; and consequently contain and exhibit him really to us.

Q. But why may not a person suppose that the figures of the Old Testament might equal or excel the sacraments of the New?

A. No one that pretends to the name of Chris-

tian can suppose this ; since the Apostle assures us, that the old law had nothing but a *shadow of the good things to come* (Heb. x. 1) ; that all its sacrifices and sacraments were but *weak and needy elements* (Gal. iv. 9) ; and that it was annulled by reason of *the weakness and unprofitableness thereof*. (Heb. vii. 18.) And does not the very nature of the thing assure us that the figure must be inferior to the thing prefigured ?

Q. Have you any other argument from Scripture in favour of the real presence of our Lord's body in the blessed sacrament ?

A. Yes. Those innumerable texts of Scripture which prove the *unerring authority* of the Church of Christ, and the indispensable obligation of the faithful to follow the judgment of the Church, and to rest in her decisions, plainly demonstrate that to be truth which the Church has so long ago declared, with relation to this controversy ; and that all Christians are obliged to yield to this decision.

Q. When did the Church decide this matter ?

A. As soon as ever it was called in question, that is, about eight hundred years ago, in the days of Berangarius, who was the first that openly attacked the doctrine of the real presence, and was thereupon condemned by the whole Church in no less than fourteen councils held during his life-time, in divers parts of Christendom ; and the determination of these councils was afterwards confirmed by the general councils of Lateran, Constance, and Trent.

Q. What Scripture do you bring to show that all Christians are obliged to submit to these

decisions of the councils and pastors of the Church?

A. "And if he will not hear the Church, let him be to thee as the heathen and publican." (Matt. xviii. 17.) "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." (Luke x. 16.) "As the Father hath sent me, I also send you." (John xx. 21.) "Remember your prelates, who have spoken the word of God to you: whose faith follow." (Heb. xiii. 7.) "Obey your prelates, and be subject to them." (Ver. 17.) "He that knoweth God heareth us [the pastors of the Church]; he that is not of God heareth us not: by this we know the spirit of truth and the spirit of error." (1 John iv. 6.) And what wonder that Christ should require this submission to his Church and her *pastors and teachers whom he has given for the perfecting of the saints, &c.*, that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine: since, even in the old law, he required, under pain of death, a submission to the synagogue and her ministers in their decisions relating to the controversies of the law. (Deut. xvii. 8, 9, &c.)

Q. What scripture do you bring to show that the Church is not liable to be mistaken in these decisions?

A. This is evidently proved from a great many texts both of the Old and New Testament; in which we are assured, that the *Church of the living God is the pillar and ground of truth*, and consequently not liable to error. (1 Timothy

iii. 15.) “And I say to thee : that thou art Peter ; *and upon this rock I will build my Church, and the gates of hell* [the powers of darkness and error] *shall not prevail against it.*” (Matt. xvi. 18.) *Behold, I am with you all days, even to the consummation of the world.* (Matt. xxviii. 20.) That the Holy Ghost, *the spirit of truth*, shall *abide with her for ever*, with these same teachers of the Church (John xiv. 16, 17), and *guide them into all truth* (ch. xvi. 13). That God made a covenant with the Church, that *his Spirit and his words, which he has put in her mouth*, at the time when our Redeemer came, should *not depart out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seed’s seed, from henceforth and for ever.* (Isaiah lix. 20, 21.) That God has made a solemn oath to his church, like that which he made to Noah, *that he would not be wroth with her nor rebuke her.* (Isaiah liv. 9, 10.) That he has promised to be her *everlasting light* (Isaiah lx. 18, 19, &c.) ; and to set *his sanctuary in the midst of her for evermore.* (Ezek. xxxvii. 26.) All which is inconsistent with her being led astray by damnable errors. And thus the Scripture, by plainly giving testimony to the church and church authority, plainly also gives testimony to the truth of Christ’s real presence in the eucharist, which has been so often declared by that authority.

§ IV.—Transubstantiation proved—Objections answered.

Q. What do you understand by transubstantiation ?

A. That the bread and wine in the blessed sacrament are truly, really, and substantially changed, by the consecration, into the body and blood of Christ.

Q. How do you prove this transubstantiation?

A. (1.) From the texts of Scripture above quoted, especially from the words of the institution (Matt. xxvi. 26, &c.) ; and from the words of Christ, (John vi. 51, &c.) ; for our Lord, when he first gave the blessed sacrament, did not say, in this, *or with this, is my body and blood* ; but he said, *This is my body, and this is my blood*. Neither did he say, *In the bread that I will give will I give you my flesh, &c.*, but he said, *The bread that I will give, is my flesh, which I will give for the life of the world* (John vi. 51.)

(2.) From the tradition of the ancient fathers.

(3.) From the authority and decision of the Church of God.

Q. But does not St. Paul, speaking of the sacrament, call it bread after consecration? (1 Cor. x., xi.)

A. He does ; and so do we. (1.) Because it is the bread of life, the food and nourishment of the soul. (2.) Because it still retains the qualities and accidents of bread ; and has the same outward appearance of bread ; and, therefore, according to the Scripture phrase it is called bread, as angels appearing in the shape of men are oftentimes in Scripture called men. (Luke xxiv. 4 ; Acts i. 10, &c.) (3.) Because it was consecrated from bread, and therefore, according to the usual method of speaking in Scripture, it

is called bread, because it was made from bread ; as man is called dust, because made out of the dust (Gen. iii. 19) ; and the serpent is called a rod, because made from a rod. (Exodus iv. 2, 3, &c.)

Besides, we have two very good interpreters, that inform us what this bread is, of which St. Paul is there speaking, viz., the same apostle, when he tells us, *that the bread which we break is the communion of the body of Christ* (1 Cor. v. 16) ; and our Saviour himself when he tells us, *The bread that I will give is my flesh, which I will give for the life of the world.* (John vi. 52.)

Q. But what do you say to our Saviour's calling the sacrament the *fruit of the vine*? (Matt. xxvi. 29.)

A. If it were certain our Saviour had so called the consecrated wine of the blessed sacrament, it would prove no more than St. Paul's calling the other kind bread ; that is, it would only show that the name of wine, or the fruit of the vine, might be given to it from having the accidents and appearance of wine, and having been consecrated from wine. But there is all the reason in the world to think, that this appellation of the fruit of the vine was given by our Saviour, not to the consecrated cup or chalice, but to the wine of the paschal supper, which they drank before the institution of the sacrament. This appears evident from St. Luke, who thus relates the whole matter, chap. xxii. v. 14, &c.

“ When the hour was come he sat down, and the twelve apostles with him. And he said unto

them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you. But behold the hand of him that betrayeth me is with me on the table."

Where it is visible, that it was not the sacramental cup, but that which was drunk with the passover, to which our Saviour gives the name of the fruit of the vine.

Q. But if the bread and wine do not remain after consecration, what then becomes of them ?

A. They are changed by the consecration into the body and blood of Christ.

Q. How can bread and wine be changed into the body and blood of Christ ?

A. By the almighty power of God, to whom nothing is hard or impossible, who formerly changed water into blood, and a rod into a serpent (Exod. vii.), and water into wine (John ii.), and who daily changes bread and wine, by digestion, into our body and blood.

Q. But do not all our senses bear testimony, that the bread and wine still remain ?

A. No : they only bear testimony that there

remains the colour and taste of bread and wine, as indeed there does ; but as to the inward substance, this is not the object of any one of the senses, nor can be perceived by any of them.

Q. Are not our senses then deceived in this case ?

A. Properly speaking they are not, because they truly represent what is truly there, viz., the colour, shape, taste, &c., of bread and wine. But it is the judgment is deceived, when, upon account of this colour, shape, taste, &c., it too hastily pronounces that this is bread and wine.

Q. But are we not sufficiently authorized by the testimony of the senses to make a judgment of a thing's being in effect that which it has all the appearances of ?

A. We are, when neither reason nor divine authority interposes itself to oblige us to make another judgment. And thus the miracles and resurrection of Christ were demonstrated to the apostles by the testimonies of their senses. But the case would have been altered if God himself had assured them that what appeared to be flesh and bones was indeed another thing : for in such a case they ought certainly to have believed the testimony of God rather than their own senses.

Q. Can you give any instances in which the testimony of man's senses has represented one thing, and the divine authority of God's word has assured us that it was not indeed what it appeared to be, but quite another thing ?

A. Yes, we have many such instances in Scripture ; as when angels have appeared in the

shape of men (Gen. xix., Matt. xxviii., Mark xvi., &c.), and the Holy Ghost in the shape of a dove. (Luke iii. 22, &c.)

Q. Is there not then any of our senses that we may trust to, in relation to the judgment that we are to make concerning the inward part of the sacrament of the eucharist?

A. Yes, we may safely trust to the sense of hearing; which informs us by the Word of God, and the authority of the Church of God, that what appears to be bread and wine in this sacrament, is indeed the body and blood of Christ: now, *faith comes by hearing*, saith St. Paul. (Rom. x. 16.) *And hearing by the word of God.*

Q. How can the body and blood of Christ be contained in so small a space as that of the host, nay, even in the smallest sensible particle of it?

A. By the same almighty power by which things apparently the most impossible can be performed: *With men this is impossible*, says our Saviour, *but not with God, for with God all things are possible.* (Matt. xix. 26, and Mark x. 27.)

Q. How can the body of Christ be in heaven, and at the same time in so many places upon earth?

A. By the same almighty power of God, which we profess in the very first article of our creed, when we say, "I believe in God the Father Almighty." So that it is a question better becoming an infidel than a Christian to ask, "How can this be?" when we are speaking of a God to whom nothing is impossible; and who would not be God indeed, if he could not do infinitely

more than we can conceive. It is like the Jewish question, *How can this man give us his flesh to eat?* (John vi. 53.) As if the power of God were not as incomprehensible as himself; and as if it were not worse than madness for weak mortals to pretend to fathom the immense depth of the power of the Almighty by the short line and plummet of human reason.

Q. But is it not an evident contradiction for the same body to be at once in two places?

A. Not at all; no more than for one God to subsist in three distinct persons; or one soul to be at once in the head and in the heart; or two bodies to be at once in the self-same place; as when Christ's body came to the disciples, the doors being shut (John xx. 26); or the same body, after having returned to dust, to be after many ages restored at the resurrection.

Q. How do you prove there is no evident contradiction in any of all these things?

A. Because thousands of as good philosophers and divines as any among you cannot see any such contradiction; which is a plain demonstration there is no evidence in the case; and consequently it would be the highest rashness to deny the possibility of these things to the power of the Almighty.

Q. But what need was there that Christ should leave us his real body and blood in this sacrament: since, without his real presence, he might have bequeathed the self-same grace to our souls?

A. He might, indeed, if so he had pleased; as he might also have brought about the sal-

vation of mankind, if he had so pleased, without becoming man himself, and dying upon a cross for us: but he chose these wondrous ways as most suitable to his love, and most proper to excite us to love him. And who shall presume to call him to an account why he has condescended so far?

Q. But are not the body and blood of Christ liable to be hurt and abused in this sacrament?

A. The body and blood of Christ is now immortal, impassible, and incorruptible, and consequently not liable to be hurt, nor divided, nor corrupted; though it may be said, indeed, to be abused by the unworthy communicant; and upon that account St. Paul says, that such a one *is guilty of the body and blood of Christ* (1 Cor. xi. 27): but this abuse no more hurts the immortal body of Christ, than this or any other crime can hurt or violate his divinity.

§ V.—Of the Bread and Wine made use of in this Sacrament

Q. What kind of bread does the Church make use of for the sacrament of the eucharist?

A. The Church of Rome makes use of wafers of unleavened bread; that is, of bread made of fine wheaten flour, with no other mixture but pure water.

Q. Why does not the Church make use of common bread for this sacrament?

A. Because she follows the example of Christ, who at his last supper, when he first instituted

and gave the blessed sacrament to his disciples, made use of unleavened bread.

Q. How do you prove that?

A. I prove it, because the day in which Christ first gave the blessed sacrament, was *the first day of unleavened bread*. (Matt. xxvi. 17, Mark xiv. 12, Luke xxii. 7.) Now upon that day, and for the whole following week, there was no other bread to be found in Israel; and it was even death to use any other but unleavened bread, as we learn from Exod. xii. 15,—“Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first until the seventh day, that soul shall be cut off from Israel:” ver. 19,—“Seven days shall there be no leaven found in your houses,” &c. So that it is plain that our Saviour made use of unleavened bread at his last supper, and that there was no other bread at that time.

Q. Is there any other reason why we should prefer unleavened bread?

A. Yes, unleavened bread is an emblem or symbol of sincerity and truth. Hence St. Paul admonishes us *to purge out the old leaven of malice and wickedness, and to feast with the unleavened bread of sincerity and truth.* (1 Cor. v. 7, 8.)

Q. What kind of wine do you make use of for this sacrament?

A. Wine of the grape, with which, by apostolical tradition, we mingle a little water.

Q. Has the practice of mingling water with the wine been always observed from the apostles' days?

A. It certainly has, and that throughout the whole Church.

Q. Did Christ, when he gave the cup to his disciples, mingle water with the wine?

A. It is probable he did; though the Scripture neither mentions the water nor the wine, but only speaks of his giving them the cup: however, the ancient and universal practice of the Church, in all probability, comes originally from the example of our Lord.

Q. Is there not some mystery or secret meaning in the mingling the water with the wine in the chalice?

A. Yes; it represents to us (1,) the union of the human and divine nature in the person of the Son of God; (2,) the union of the faithful with Christ their head; (3,) the water and blood that flowed from the side of Christ.

Q. Why did our Lord appoint bread and wine for the matter of this sacrament?

A. (1.) Because bread and wine, being most nourishing to the body, were the most proper to represent the grace of this sacrament, which is the food and nourishment of the soul. (2.) Because bread and wine are both composed of many individual parts (viz., grains or grapes), made one by a perfect union of them all; and therefore, as the holy fathers take notice, are a most proper type or symbol of Christ's mystical body the Church, and of that unity which our Lord recommends to the faithful by this sacrament, according to that of St. Paul, *For we being many, are one bread, one body, all that partake of one bread.* (1 Cor. x. 17.)

Q. What other things are signified or represented by the outward forms of bread and wine in this sacrament?

A. They are chiefly designed to signify or represent to us three things: the one now past, viz., the passion of Christ, of which they are the remembrance; another really present, viz., the body and the blood of Christ, of which they are the veil; and a third to come, viz., everlasting life, of which they are the pledge.

§ VI.—Of Communion in one kind.

Q. Why do not the faithful in the Catholic Church receive under the form of wine, as well as under the form of bread?

A. The Catholic Church has always looked upon it to be a thing indifferent, whether the faithful receive in one kind or in both; because she has always believed that they receive Jesus Christ himself, the fountain of all grace, as much in one kind as in both: but her custom and discipline, for many ages, have been to administer this sacrament to the laity in one kind only, viz., under the form of bread, by reason of the danger of spilling the blood of Christ, if all were to receive the cup: which discipline was confirmed by the general council of Constance, in opposition to the Hussites, who had the rashness to condemn in this point the practice of the universal Church.

Q. Did the Catholic Church never allow of communion in both kinds?

A. She did, and may again if she please ; for this is a matter of discipline, which the Church may regulate or alter, as she shall see most expedient for the good of her children.

Q. What do you mean when you say this is a matter of discipline ; I thought communion in one kind had been looked upon in the Catholic Church as a matter of faith ?

A. You must distinguish in this case between that which is of faith, and that which is of discipline only. It is a matter of faith that under one kind we receive Christ whole and entire, and the true sacrament, and that there is no command of Christ for all the faithful to receive in both kinds : so far it both is and ever was the faith of the Catholic Church. But then, whether the blessed sacrament should actually be administered to the laity in one kind or in both, that is to say, what is most proper or expedient for the Church to practise or ordain in this particular, considering the circumstances of time, place, &c., this is a matter of *discipline*, which may be different in different ages, without any alteration of the *faith* of the Church.

Q. But did not Christ command the receiving in both kinds, *Drink ye all of this* ? (Matt. xxvi. 27.)

A. These words were addressed to the twelve apostles, who were all that were then present, and the precept was by them all fulfilled ; *And they all drank of it*. (Mark xiv. 23.) Now it is certain, that many things are spoken in the gospel to the apostles, in quality of pastors of the Church, which were not directed to the laity ; as

when they were commissioned to preach and baptize (Matt. xxviii. 19, 20), and to absolve sinners (John xx. 22) ; and upon this very occasion to do what Christ had done, that is, to consecrate and administer this sacrament *in remembrance of him* (Luke xxii. 19) ; and consequently it is no argument, that all are obliged to drink of the cup, because Christ commanded all the apostles to drink of it, any more than that all are obliged to consecrate the sacrament, because Christ commanded all the apostles to do it ; for both these commands were delivered at the same time, upon the same occasion, and to the same persons.

Q. But why should the apostles and their successors, the bishops and priests of the Church, be commanded to drink of the cup rather than the laity ? or why should Christ, at the first institution of the sacrament, consecrate and give it in both kinds, if all Christians were not always to receive it in both kinds ?

A. To satisfy both these queries at once, take notice that the blessed eucharist, according to the faith of the Catholic Church, and as we shall show hereafter, is a sacrifice as well as a sacrament ; and of this sacrifice, by the institution of Christ, the apostles and their successors, the bishops and priests of the Church, are the ministers whom he has commanded to offer it in remembrance of his death. (Luke xxii. 19.) Now this sacrifice in remembrance of Christ's death, in order to represent in a more lively manner the separation of Christ's blood from his body, requires the separate consecration of both kinds ;

and, therefore, the priests, who are the ministers of this sacrifice, receive at the same time in both kinds ; and Christ who, in the first institution of this sacrifice, consecrated and gave both kinds, designed without doubt that it should be so received by his ministers.

Q. But why should not the nature of the sacrament as much require both kinds to be received by all, as the nature of the sacrifice requires both kinds to be consecrated ?

A. Because the nature of the sacrament consists in being the sign and cause of grace : now under either kind there is both a sufficient sign of grace, viz., of the nourishment of the soul, and, at the same time, the fountain and cause of all grace, by the real presence of Christ, in whom are locked up all the treasures of grace ; so that the nature of the sacrament sufficiently subsists in either kind. But the nature of the sacrifice particularly requires the exhibiting to God the body and blood of his Son under the veils that represent the shedding of his blood, and his death ; and, therefore, the nature of the sacrifice requires the separate consecration of both kinds, which being consecrated must be received by some one, and by no one more properly than by the minister.

Q. Does not Christ say, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you ?* (John vi. 43.)

A. He does : and in the same chapter, he tells us, *He that eateth me, even he shall live by me ; and, he that eateth of this bread shall live for ever* (vers. 57, 58.) Which texts are easily recon-

ciled, if we consider, that according to the Catholic doctrine, and according to the truth, whosoever receives the body of Christ most certainly receives his blood at the same time; since the body which he receives is a living body (for Christ can die no more, Rom. vi. 9) which cannot be divided. There is no taking Christ by pieces; whoever receives him, receives him whole.

Q. But are not the faithful deprived of a great part of the grace of this sacrament, by receiving only in one kind?

A. No: because the grace of this sacrament being annexed to the real presence of Christ, who is the fountain of all grace, and Christ being as truly and really present in one kind as in both, consequently he brings with him the same grace to the soul when received in one kind as he does when received in both.

Q. Is it not then a privilege granted to the priests above the laity, to receive in both kinds?

A. No: the receiving in both kinds, as often as they say mass, is no privilege, but the consequences of the sacrifice which they have been offering, as you may gather from what I have told you already; for, at other times, when they are not saying mass, no priest, bishop, or pope, even upon his death-bed, ever receives otherwise than in one kind.

Q. Have you anything more to add in favour of communion in one kind?

A. Yes: (1.) that the scripture in many places, speaking of the Holy Communion, makes no

mention of the cup. (Luke xxiv. 30, 31 ; Acts ii. 42, 46, xx. 7 ; 1 Cor. x. 17.) (2.) That the scripture promises life eternal to them that receive in one kind. (John vi. 51, 57, 58.) (3.) That the ancient Church most certainly allowed of communion in one kind, and practised it on many occasions. (4.) That many learned Protestants have acknowledged that there is no command in scripture for all to receive in both kinds.

Q. But what would you say further to a scrupulous soul, which, through the prejudice of a Protestant education, could not be perfectly easy upon this article ?

A. I should refer such a person to the Church and her authority, and to all those divine promises recorded in scripture, by which we are assured, that in hearing the Church and her pastors we are secure ; that Christ and his holy Spirit shall always be with them, to guide them into all truth ; and that the gates of hell shall never prevail against this authority. So that a Christian soul has nothing to fear, in conforming herself to the authority and practice of the Church of God ; but very much in pretending to be wiser than the Church, and making a scruple to hear and obey her spiritual guides.

§ VII.—Of the Manner of administering the blessed Sacrament; of Devotion before and after Communion; of the Obligation of receiving it; and of its Effects.

Q. In what manner is the blessed eucharist administered to the people?

A. After the communion of the priest in the mass, such of the people as are to communicate go up to the rails before the altar, and there kneel down, and taking the towel, hold it before their breasts, in such a manner that if in communicating, it should happen that any particle should fall, it may not fall to the ground, but be received upon the towel. Then the clerk, in the name of the communicants, says the Confiteor, or the general form of confession, by which they accuse themselves of all their sins to God, to the whole court of heaven, and to God's minister, and crave mercy of God, and the prayers and intercession of both the triumphant and militant Church. After which the priest, turning towards the communicants, says—

“May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life. Amen.”

“May the Almighty and merciful Lord grant you pardon, absolution, and remission of all your sins. Amen.”

Then the priest taking the particles of the blessed sacrament which are designed for the communicants, and holding one of them, which he elevates a little, pronounces the following words; “Ecce Agnus Dei, &c.,” that is, “Be-

hold the Lamb of God : behold he who taketh away the sins of the world." Then he repeats three times, "Domine non sum dignus, &c.," that is, "Lord, I am not worthy that thou shouldst enter under my roof : speak only the word, and my soul shall be healed." After which he distributes the Holy Communion, making the sign of the cross with the consecrated particle, upon each one, and saying to each one, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen."

Q. In what manner is the blessed sacrament administered to the sick ?

A. The Catholic Church has always practised the reserving some consecrated particles of the blessed eucharist for communicating the sick, and where she enjoys free exercise of religion, takes care that this blessed sacrament be carried to them with a religious solemnity, attended with lights, &c. When the priest comes into the chamber where the sick person lies, he says, "Peace be to this house." Ans. "And to all that dwell therein." Then setting down the pyx with the blessed sacrament upon the table, which must be covered with a clean linen cloth, he takes holy water and sprinkles the sick person and the chamber, saying, "Asperges, &c. Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow," Ps. l. "Have mercy on me, O God, according to thy great mercy. Glory be to the Father, &c." Then he again repeats the anthem, "Thou shalt sprinkle me, &c." After which he adds, "Our

help is in the name of the Lord." Ans. "Who made heaven and earth." Priest. "O Lord, hear my prayer." Ans. "And let my cry come unto thee." Priest. "The Lord be with you." Ans. "And with thy spirit." Priest. "Let us pray."

The Prayer.

"O holy Lord, almighty Father, everlasting God, graciously hear us; and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that dwell in this habitation. Through Christ our Lord. Amen."

Then the priest, coming to the sick person, endeavours to dispose him and to prepare him for receiving the blessed sacrament; and if he has any sin upon his conscience, hears his confession, and absolves him. After which the sick person, or some other in his name, says the Confiteor, and the priest says, "May the Almighty God have mercy on thee, &c.," as before; "Behold the Lamb of God, &c. I am not worthy, &c." And in giving the blessed sacrament, if it be by the way of viaticum, or preparation for death, he says, "Receive brother (or sister) the viaticum of the body of our Lord Jesus Christ, who may guard thee from the wicked enemy and bring thee to everlasting life. Amen." But if the sick person be not in danger, the priest, in giving the blessed sacrament, pronounces the usual form: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

After which the priest says the following prayer:—

"O holy Lord, almighty Father, eternal God,

we beseech thee with faith, that the sacred body of our Lord Jesus Christ thy Son may be available to this our brother (or sister) that has received it, as a medicine to eternity, both for body and soul, through the same Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, for ever and ever. Amen."

Then, if there remain in the pyx any other particles of the blessed sacrament, the priest gives the benediction therewith to the sick person: otherwise he pronounces the usual blessing, making the sign of the cross, and saying, "May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon thee, and remain always with thee. Amen."

Q. In what disposition of soul is a person obliged to be, in order to receive worthily the blessed sacrament?

A. He is obliged to be in a state of grace, and free at least from the guilt of mortal sin; that is to say, from the guilt of any wilful transgression, in any matter of weight, of the commandments of God, or of his Church. The reason of this is, because a soul that is under the guilt of mortal sin is an enemy to God, and a slave to the devil, and, therefore, it would be a grievous crime for a soul, in that state to presume to receive the body and blood of Christ, which, according to the doctrine of St. Paul, would be receiving damnation to herself. (1 Cor. xi. 29.)

Q. What then is a person to do in order to prevent so great an evil?

A. St. Paul tells you that he is to try himself

(1 Cor. xi. 28); that is, to search and examine diligently his own conscience before he ventures to approach this blessed sacrament.

Q. And what if, upon examination, he finds his conscience charged with any weighty matter?

A. He must take care to discharge it in the manner Christ has appointed, viz., by a hearty repentance and sincere confession; laying open the state of his soul to those sacred judges to whom Christ said, *Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained.* (St. John xx. 23.)

A. What else is required of a person that is to receive the blessed sacrament?

Q. He must be fasting, at least from midnight; for so the Church commands, agreeably to a most ancient and apostolical tradition; so that if, through inadvertence, a person has taken anything, though it were no more than one drop or crumb, after twelve o'clock at night, he must by no means receive it that day.

Q. Is there no exception from this rule?

A. Yes, the case of danger of approaching death excepted; for then, persons are permitted to receive the blessed sacrament by way of viaticum, though they are not fasting.

Q. What kind of devotion do you recommend to a Christian that is preparing himself for the holy communion?

A. Besides the clearing his conscience from sin by a good confession, I recommend to him, (1.) To think well on the great work he has in hand, to consider attentively who he is, and who it is that he is preparing to receive, and earnestly

to beg of God to make him worthy. (2.) To propose to himself a pure intention, viz., the honour of God and the health of his own soul; and in particular, that by worthily receiving Christ he may come to a happy union with him, according to that of St. John vi. 56, *He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.* (3.) To meditate on the sufferings and death of his Redeemer, in compliance with that command of our Lord, St. Luke xii. 19, *Do this in remembrance of me.* (4.) To prepare himself by acts of virtue, more especially of faith, love, and humility, that so he may approach to his Lord with a firm belief of his real presence in this sacrament, and of his death and passion; with an ardent affection of love to him who has so much loved us, and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer.

Q. What ought to be a Christian's behaviour at the time of receiving this blessed sacrament?

A. As to the interior, he ought to have his soul at that time full of the sentiments we have just now mentioned of faith, love, and humility; and as to the exterior comportment, he ought to have his head erect, his eyes modestly cast down, his mouth moderately open, and his tongue a little advanced on his under lip, that so the priest may conveniently put the sacred host on his tongue, which he must gently convey into his mouth, and after having moistened it for a moment or two on his tongue, swallow it as soon as he can.

Q. What devotion do you recommend after communion?

A. (1.) Adoration, praise, and thanksgiving, in order to welcome our dear Saviour on his coming under our roof. Here then let the soul cast herself at the feet of her Lord; let her, like Magdalen, wash them in spirit with her tears, or, if she dares presume so high, let her embrace him with the spouse in the Canticles, and say, *I have found him whom my soul loves, and will not let him go.* Let her, like the Royal Prophet, invite all heaven and earth to join with her in praising the Lord; and let her excite all her powers to welcome him. (2.) I recommend to the devout communicant to make a present or offering to Christ, in return for his having given himself. The present that he expects is our heart and soul, which, with all their faculties, ought on this occasion to be offered and consecrated to our Lord. (3.) At this time the soul ought to lay all her necessities before her Redeemer, and not neglect so favourable a time of begging for his mercy and grace, both for herself and the whole world; for those more especially for whom she is in particular obliged to pray: but, above all things, let her pray that nothing in life or death may ever separate her from the love of Him whom she has here received, and has chosen for her Lord and Spouse for ever.

Q. What do you think of those that spend little or no time in recollection and devotion after communion?

A. I think they put an affront upon Christ, in

so quickly turning their backs upon him, and that they wrong their own souls; which, by this neglect, are robbed of those graces and comforts which they would have received if they had staid in his company.

Q. Are all Christians that are come to the years of discretion under an obligation of receiving this sacrament?

A. They certainly are: (1.) By divine precept or commandment of Christ, *Except you eat the flesh of the Son of Man, and drink his blood, you shall have no life in you.* (St. John vi. 54.) Which precept obliges to the receiving sometimes at least in our life, and at our death. (2.) By a precept or commandment of the Church, by which all the faithful are obliged to receive at least once a year, and that within the Easter time (which begins on Palm Sunday and lasts till Low Sunday), except the person, by the advice of his pastor, should, for some just reason, be permitted to put off his communion till another time.

Q. What is the penalty imposed by the Church on such as neglect their Easter communion?

A. The councils order, that such offenders should be excluded the Church, and if they die in this transgression, be deprived of Christian burial.

Q. Are persons then actually excommunicated that neglect their Easter communion?

A. No, they are not till superiors pronounce the sentence of excommunication against them; because the decree does not actually inflict this

penalty, but only orders or authorizes the inflicting of it.

Q. If a person has passed by the time of Easter, or was hindered from communicating at that time, is he obliged to communicate afterwards, as soon as he can?

A. Yes, he is; at least, if you speak of one that has been a whole year without communicating; for the Church precept obliges to the receiving at least once a year. For the same reason, a person that has not been at communion within the year, and foresees that he shall be hindered at Easter, ought to anticipate his paschal communion, by receiving before-hand.

Q. At what age are Christians obliged by the precept of the Church to communicate?

A. As soon as they come to the years of discretion; that is, when they have that perfect use of reason, and are so well instructed in their duty, as to be able to discern the body of the Lord, and to receive it with due reverence and devotion. Now, this happens in some earlier, in others later; but seldom earlier than about ten years of age.

Q. What are the effects of this blessed sacrament in the worthy receivers?

A. It is the food, nourishment, strength, and life of the soul, by supplying it with sanctifying grace, by repairing its forces, by arming it against its passions and lusts, by maintaining it in the life of grace, and bringing it to life and glory everlasting.

§ VIII.—Of the Worship of Christ in this Sacrament; also of Benedictions and Processions.

Q. What kind of honour is due to this blessed sacrament ?

A. Divine honour and adoration, inasmuch as it contains truly and really the divine person of Jesus Christ, the Son of God, who, as he is truly God, ought most certainly to be adored where-soever he is.

Q. Is there any danger of idolatry in this practice ?

A. No, certainly ; because this honour is not paid to the outward veil, or the sacramental signs, but to Jesus Christ, who is hidden there : now Jesus Christ is no idol, but the true and living God.

Q. Why does the Catholic Church reserve the blessed sacrament in her churches ?

A. She reserves the blessed sacrament in tabernacles upon her altars, partly that she may have it there to carry to the sick at all hours, whenever they shall be in need of it ; and partly for the comfort of her children, who by this means have Jesus Christ always amongst them, and may come when they please to visit him. This custom of reserving the blessed sacrament is as ancient as Christianity, as appears from the most certain monuments of antiquity. And it is on account of the blessed sacrament reserved in the tabernacle that a lamp hangs before the altar, to burn there day and night, and that

we kneel as often as we pass before the tabernacle.

Q. Why is the blessed sacrament, upon certain days, exposed to the view of the people in a remonstrance, set upon the altar?

A. It is to invite the people to come there to adore Jesus Christ, and to excite in them a greater devotion, by the sight of their Lord, veiled in these sacred mysteries.

Q. What is the meaning of the Benediction given on certain days?

A. It is a devotion practised by the Church, in order to give adoration, praise, and blessing to God, for his infinite goodness and love testified to us in the institution of this blessed sacrament, and to receive at the same time the benediction or blessing of our Lord here present.

Q. Why is the blessed sacrament sometimes carried in solemn processeion through the streets?

A. To honour our Lord there present with a kind of triumph, and thereby to make him some sort of amends for the injuries and affronts which are so frequently offered to this divine sacrament, and to obtain his blessing for all those places through which he passes.

CHAP. VI.—Of the Sacrifice of the Mass.

Q. What do you mean by the mass?

A. The mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of

Christ, and the offering up of this same body and blood to God by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same till the end of the world.

Q. Why is this liturgy called the mass?

A. Some think this word is derived from the Hebrew word *Missach*, Deut. xvi., which signifies a *voluntary offering*; others are of opinion that it is derived from the *Missa* or *Missio*, that is, from the *dismissal* of the catechumens and others, who were not permitted anciently to be present at this sacrifice. Be this as it will, the name is of very ancient use in the Church.

Q. Is the mass properly a sacrifice?

A. Yes, it is.

Q. What do you mean by a sacrifice?

A. A sacrifice, properly so called, is an oblation or offering of some sensible thing made to God by a lawful minister, to acknowledge, by the destruction or other change of the thing offered, the sovereign power of God, and to render him the homage due to his supreme Majesty.

Q. How then is the mass a sacrifice?

A. Because it is the oblation of the body and blood of Jesus Christ, offered, under the outward and sensible sign of bread and wine, to God by the ministry of the priests of the Church, lawfully consecrated and empowered by Christ; and this oblation is accompanied with a real change and destruction of the bread and wine, by the consecration of them into the body and blood of Christ, and a real exhibiting of Christ

our Victim, heretofore immolated upon the cross, and here mystically dying in the separate consecration of the two different species; and this oblation is made to God to acknowledge his sovereign power, to render him our homage, and for all the other ends for which sacrifices are offered to his divine Majesty.

Q. What are the ends for which sacrifice of old was offered, and is still offered to God?

A. For these four ends: (1.) For God's honour and glory, by acknowledging his sovereignty and paying him homage. (2.) To give God thanks for all his blessings. (3.) To beg pardon for our sins. (4.) To obtain grace and all blessings from his divine Majesty.

Q. Have the servants of God, from the beginning of the world, been always accustomed to honour him with sacrifices?

A. Yes, they have. Witness the sacrifice of Abel, Gen. iv.; the sacrifice of Noah, Gen. viii.; the sacrifice of Melchisedech, Gen. xiv.; the sacrifice of Abraham, Gen. xv. and xxii.; the sacrifice of Job, ch. i. and 42; and the many different kinds of sacrifices prescribed in the law of Moses. Of these ancient sacrifices, some were holocausts, or whole burnt offerings, in which the victim or host was wholly consumed by fire, and thereby given fully to God without reserve for the more perfect acknowledgment of his sovereignty. Others were pacific or peace-offerings, and these were either offered in thanksgiving for blessings received, or for obtaining graces and favours from the divine Majesty. Again, some were bloody sacrifices, in which the victim was slain;

others unbloody, as the sacrifice of Melchisedech, which was bread and wine, Gen. xiv.; the sacrifices of fine flour with oil and frankincense, of unleavened cakes, &c., prescribed Levit. ii., Levit. xvi. &c.

Q. Were these sacrifices of the law of nature and of the law of Moses agreeable to the divine Majesty?

A. They were, as often as they were accompanied with the inward sacrifice of the heart; not for any virtue or efficacy that they had in themselves, as being but weak and needy elements, but in view of the sacrifice of Christ, of which they all were types and figures, and in consideration of the faith of those that offered them, by which they believed in a Redeemer to come, whose blood alone was able to reconcile them to God.

Q. Why are all these sacrifices now abolished?

A. Because they were but figures of the sacrifice of Christ, and, therefore, were to give place to his sacrifice, as figures of the truth.

Q. How do you prove that these ancient sacrifices had no power or efficacy of themselves, and were to make way for another sacrifice, viz., that of Christ?

A. This is evident from many texts of scripture; I shall only allege one at present, viz., Psalm xxxix., spoken in the person of Christ to his Father: *Sacrifice and oblation thou wouldst not; but ears thou hast perfected to me* (or, as St. Paul read it, Heb. x. 5, *a body thou hast fitted to me. Holocaust and sin-offering thou didst not require; then said I, Behold I come.*

Q. What is then the sacrifice of Christians under the new law?

A. We have no other sacrifice but that of Christ, which he once offered upon the cross, and daily offers by the ministry of his priests upon the altar of the eucharist.

Q. Is the sacrifice of the cross and that of the eucharist the same sacrifice, or two distinct sacrifices?

A. It is the same sacrifice ; because the Victim is the self-same, viz., Jesus Christ, and the Priest or principal offerer is also the self-same Jesus Christ : it was he that offered himself upon the cross ; it is he that offers himself upon the altar. The only difference is in the manner of the offering ; because in the sacrifice of the cross Christ really died, and therefore that was a bloody sacrifice ; in the sacrifice of the altar, he only dies mystically, and, therefore, this is an unbloody sacrifice. I say, he dies mystically, inasmuch as his death is represented in the consecrating apart the bread and wine to denote the shedding of his sacred blood from his body at the time of his death.

Q. Why do you say that Jesus Christ is the priest that offers the sacrifice of the altar, since there is always another priest to perform this office?

A. Because the priest that officiates in the mass officiates as Christ's vicegerent, and in his person ; and, therefore, when he comes to the consecration of the elements, in which this sacrifice essentially consists, he speaks not in his own name, but in the name and person of Christ.

saying, *This is my body, this is the chalice of my blood, &c.* So that Christ himself is the principal priest : the officiant only acts by his authority, in his name and person.

Q. But what need was there of the sacrifice of the altar, since we were fully redeemed by the sacrifice of the cross ?

A. (1.) That we might have in the sacrifice of the altar a standing memorial of the death of Christ. (2.) That by the sacrifice of the altar, the fruit of his death might daily be applied to our souls. (3.) That his children might have, till the end of the world, an external sacrifice, in which they might join together in the outward worship of religion, as the servants of God from the beginning of the world had always done. (4.) That in and by this sacrifice they might unite themselves daily with their High-Priest and Victim, Jesus Christ, and daily answer the four ends of sacrifice.

Q. What proofs have you that the mass is properly a sacrifice ?

A. Because, as we learn from many plain texts of scripture quoted in the foregoing chapter, and from the perpetual tradition of the universal Church in the consecration of the holy eucharist, the bread and wine are really changed into the body and blood of Christ ; and consequently, in and by this consecration, the real body and blood of Christ our Victim, which for us was immolated upon the cross, is in the mass exhibited and presented to God. Therefore the mass is properly a sacrifice, and the same sacrifice as that which Christ offered upon the cross. And that

this sacrifice is propitiatory for the obtaining of the remission of our sins, we learn from the very words of Christ our Lord, at the first institution of it at his last supper, when, in the consecration of the elements, speaking in the present tense, he tells us (as his words are in the original Greek) : *This is my body which is broken or sacrificed for you* (1 Cor. xi. 24) ; *This is my blood of the New Testament, which is shed for many for the remission of sins* (Matt. xxvi. 28, St. Mark xiv. 24) ; or, *This cup is the New Testament, in my blood, which cup is shed for you, viz., for the remission of sins.*

Q. Have you any other texts of scripture for the sacrifice of the mass ?

A. Yes, besides many figures of this sacrifice in the Old Testament, of which the most evident is that of bread and wine offered by Melchisedech, the priest of the most high God, Genesis xiv. : *According to whose order* Christ is said to be *a priest for ever*, Psal. cix. ; and that, as the holy fathers take notice, by reason of this sacrifice of the eucharist, we have the prophecy of Malachi, i. 10, 11, where God, rejecting the Jewish sacrifices, declares his acceptance of the sacrifice or pure offering which should be made to him in every place among the Gentiles ; which text the ancient fathers, both Greek and Latin, urge to show that the eucharist is a sacrifice.

In the New Testament we have, Heb. xiii. 10, where the apostle tells us, that under the new law *we have an altar* (and consequently a sacrifice), *whereof they have no right to eat who serve the tabernacle ;* that is, they who continue in

the service of the old law. And 1 Cor. x., from vers. 14 to 21, the same apostle makes a parallel between the partakers of the Christian sacrifice, and those that partake of the Jewish or heathenish victims, so as evidently to suppose, that the Christian table which he mentions, ver. 21, is an altar, where Christ is mystically immolated, and afterwards eaten by the faithful, as in the Jewish and heathenish sacrifices the victim was first offered on the altar and then eaten by the people. From whence the apostle infers, that they who were partakers of this great sacrifice of the body and blood of Christ, ver. 16, ought not to be partakers with devils, by eating of the meat sacrificed to idols, ver. 21. The sacrifice of the mass is also mentioned in the 13th chapter of the Acts of the Apostles, ver. 2, where what we read in the Protestant Testament, *As they ministered to the Lord and fasted, &c.*, in the Greek original is, *as they were sacrificing to the Lord, and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* Where the word which we have rendered in English sacrificing, is the self-same which to this day is used by the Greeks to express the sacrifice of the mass.

Besides these arguments from scripture for the sacrifice offered to God in the blessed eucharist, we have the authority and the perpetual tradition of the Church of God, from the days of the apostles. Witness the most ancient liturgies and nations ; witness the manifold testimonies of councils and fathers of all ages ; witness the frequent use in all Christian antiquity

of the names of altars, sacrifice, oblation, priest, &c.; witness, in fine, the universal consent of Christians of all denominations before Luther's time, in offering up the eucharist as a sacrifice—which is a matter of fact that cannot be contested. To which, if we add another truth no less notorious, viz., that no one of our adversaries can pretend to assign the time in which the use of this sacrifice first began, we cannot have a more certain proof of an apostolical tradition. It is the rule which St. Augustine gives to discern apostolical traditions.

Q. But does not St. Paul say, Heb. x. 14, that *Christ by one offering*, viz., that of the cross, *hath perfected them that are sanctified*? What room then can there be for the sacrifice of the mass?

A. What the apostle says is certainly true, that the sacrifice of Christ upon the cross is that *one offering* by which we are perfected for ever, because the whole world was redeemed by that one sacrifice, and all other means of our sanctification or salvation have their force and efficacy from that *one offering*. Yet as that *one offering*, by which *Christ hath perfected for ever them that are sanctified*, is no way injured by his supplications, which as man he makes for us to his Father in heaven, where, as the same apostle tells us, *He ever liveth to make intercession for us* (Heb. vii. 25); so neither is it any ways injured, but highly honoured, by the representing of the same offering to God in the sacrifice of the altar.

Q. But the apostle tells us that *Christ does*

not offer himself often (Heb. ix. 25); what say you to this?

A. He speaks there of his offering himself in a bloody manner, by dying for the redemption of the world, which was to be but once. But though the price of our redemption was to be paid but once, yet the fruit of it was to be daily applied to our souls by those means of grace which Christ has left in his Church, that is, by his sacraments and sacrifices.

CHAP. VII. — Of hearing Mass: also of the Order and Ceremonies of the Mass: and the Devotions proper for that time.

Q. Are the faithful obliged to be present at the sacrifice of the mass?

A. They are obliged, by a precept of the Church, to be present thereat upon all Sundays and holidays,

Q. Why does the Church oblige all her children to assist at the sacrifice of the mass upon all Sundays and holidays?

A. That, as Sundays and holidays are particularly set apart for the worship of God and the sanctification of their souls, they may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this most solemn worship of sacrifice, by the hands of the priest, and of their High-Priest Christ Jesus, and for the four ends already mentioned (see p. 79).

Q. Might not this be done as well without going to hear mass?

A. No ; because, as we have seen in the foregoing chapter, the mass is a sacrifice instituted by Christ to be offered for all those ends. And as in this sacrifice Christ himself is both the priest and the victim, who here presents to his eternal Father that same body and blood by which we were redeemed, it must be evident that there can be no better means of adoring God, and offering our homage to him, than by uniting ourselves to this sacrifice of his only Son ; no more acceptable thanksgiving than that which is here offered by and through Jesus Christ ; no means of obtaining mercy and pardon comparable to this oblation of the blood of the Lamb ; in fine, no more seasonable time for obtaining the favours of Heaven than when we appear before the throne of grace, with him and through him in whom his Father is always well pleased.

Q. In what disposition ought we to hear mass ?

A. We ought to go as if we were going to Mount Calvary, to be present at the passion and death of our Redeemer ; since the mass is indeed the same sacrifice as that which he there offered. And consequently there can be no better devotion for the time of mass than that which has relation to the passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful, when they are at mass, should endeavour to put their souls in the like dispositions of adoration, thanksgiving, love, and repentance for their sins, with which a good Christian would have assisted at the sacrifice of the cross, had he been present thereat.

Q. What think you of those who, during the time of mass, instead of attending to this great sacrifice, suffer themselves to be carried away with wilful distractions?

A. Such as these do not hear mass, that is, they do not fulfil the Church precept, nor satisfy the obligation of the day, but rather mock God, whilst outwardly they pretend to honour him, and their heart is far from him.

Q. I should be glad if you would explain to me the order and ceremonies of the mass: and, first, pray what is the meaning of the priest's vestments?

A. The priest in saying mass represents the person of Christ, who is the High-Priest of the new law; and the mass itself represents his passion; and therefore the priest puts on these vestments to represent those with which Christ was ignominiously clothed at the time of his passion. Thus, for instance, the Amice represents the rag with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him (Luke xxii. 64); the Alb represents the white garment with which he was vested by Herod; the Girdle, Maniple, and Stole, represent the cords and bands with which he was bound in the different stages of his passion; the Chasuble, or outward vestment, represents the purple garment with which he was clothed as a mock king, upon which there is a cross, to represent that which Christ bore for us; *lastly*, the priest's tonsure or crown represents the crown of thorns which our Saviour wore. Moreover, as in the old law

the priests that were to officiate in sacred functions had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship as to signify and represent the virtues which God required of his ministers, so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them; thus the Amice which is first put upon the head represents divine Hope, which the apostle calls the helmet of salvation; the Alb, innocence of life; the Girdle with which the loins are begirt, purity and chastity; the Maniple, which is put on the left arm, patiently suffering the labours of this mortal life; the Stole, the sweet yoke of Christ to be borne in this life, in order to a happy immortality in the next; in fine, the Chasuble, which as uppermost covers all the rest, the virtue of charity.*

Q. Why is there always a crucifix upon the altar at the time of mass?

A. That, as the mass is said in remembrance of Christ's passion and death, the priest and

* In these vestments the Church makes use of five colours: the White on the feasts of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the Red on the feast of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the Green, on the greatest part of the Sundays; the Violet, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the Black, upon Good Friday, and in the masses for the dead.

people may always have before their eyes the image that represents his passion and death.

Q. What is the meaning of having lighted candles upon the altar at the time of mass?

A. (1.) To honour the triumph of our King, which is there celebrated by these lights, which are tokens of our joy and of his glory. (2.) To denote the light of faith with which we are to approach him.

Q. What is the meaning of making a reverence before the altar?

A. (1.) Because the altar is a figure of Christ, who is not only our Sacrifice and our High-Priest, but our altar too, inasmuch as we are to offer our prayers and sacrifices through him. (2.) Because the altar is the seat of the divine mysteries, and therefore deserves our reverence.

Q. What is the meaning of the use of Incense in the mass and other offices of the Church?

A. Incense is an emblem of prayer ascending to God from a heart inflamed with his love, as the smoke of the incense ascends on high from the fire of the censer. Hence the royal Prophet says, *Let my prayer, O Lord, like incense be directed in thy sight.* (Psalm 140.) And St. John in the Revelation, chap. v. 8, and chap. viii. 4, saw the four-and-twenty elders, and the angel offering up to God odours and incense, which were the prayers of the saints. Moreover, the incensing of the altar, of the priest, &c., is, according to the use of the Church, as a token of honour to the thing that is incensed: not of divine honour, since we also incense the whole

choir and the people, but of a due respect for the things of God, for his ministers and people.

Q. What is the use of singing and of organs in the divine service ?

A. To help to raise the heart to heaven, and to celebrate with greater solemnity the divine praises.

Q. Tell me now, if you please, the different parts of the mass, and the ceremonies thereof; that I may be the better instructed in this heavenly sacrifice ?

A. (1.) The priest standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, "In Nomine Patris, &c.,—In the name of the Father, and of the Son, and of the Holy Ghost;" and then recites alternately with the clerk the 42nd Psalm, "Judica me Deus, &c." "Judge me, O God, &c.," composed by David in the time that he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God, and expressing his ardent desires and hopes of approaching to God's altar, and offering praise and sacrifice to him. And, therefore, this Psalm is most proper here, as expressing the sentiments of soul with which we ought to come to this holy sacrifice.

(2.) The priest, bowing down at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, and begging their prayers to God for him; and the clerk repeats the same in the name of the people; to the end that both priest and people may dispose themselves for this great sacrifice by a sincere repentance for their sins. Our adversaries object against this form of confession, because therein we confess our sins to the saints; as if this was giving them an honour that belongs to God alone: not considering that the confessing of our sins to any one, so far from being an honour peculiar to God, is what we are

directed in Scripture to do to one another. (James v. 16.) And accordingly in this very form, which we call the Confiteor, we not only confess our sins to God and to his saints, but the priest also confesses to the people, and the people to the priest.

(3.) The priest in going up to the altar begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into his sanctuary. Then, coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure, and going to the book, he reads what is called the Introit, or entrance of the mass; which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Gloria Patri, to glorify the blessed Trinity.

(4.) He returns to the middle of the altar, and says, alternately with the clerk, the "Kyrie Eleison," or Lord have mercy on us; which is said three times to God the Father; three times "Christe Eleison," or Christ have mercy on us, to God the Son; and three times again "Kyrie Eleison," to God the Holy Ghost. This frequent calling for mercy teaches us the necessity of approaching to this sacrifice with a penitential spirit, and that the best devotion for this beginning of the mass is to offer up to God the sacrifice of a contrite and humble heart.

(5.) After the "Kyrie Eleison," the priest recites the "Gloria in Excelsis," or Glory be to God on High, &c., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This, being a hymn of joy, is omitted in the masses for the dead, and in the penitential times of Advent, Lent, &c. After this the priest, turning about to the people, says, "Dominus vobiscum," The Lord be with you. Answ. "Et cum spiritu tuo," And with thy spirit. Then returning to the book, he says, "Oremus," Let us pray; and then reads the collects or prayers of that day, concluding them with the usual termination, "Per Dominum nostrum," &c., Through our Lord Jesus Christ, &c., with which the Church com-

menly concludes all her prayers, as hoping for mercy, grace, or blessing, but through our Saviour Jesus Christ.

(6.) After the Collects are read the Lesson or Epistle of the day, at the end of which the clerk answers, "Deo gratias," *i.e.*, Thanks be to God; to give God thanks for the heavenly instructions contained in that divine lesson of holy writ. The Lesson or Epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of scripture; to which are joined the Alleluias, to praise God with joy; excepting the penitential time between Septuagesima and Easter, for then Alleluia is not said.

(7.) After the Epistle and Gradual the book is removed to the other side of the altar, in order to read the Gospel of the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the Gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the Gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare his Gospel. At the beginning of the Gospel both priest and people make the sign of the cross: (1.) Upon their foreheads, to signify that they will not be ashamed of the cross of Christ and his doctrine. (2.) Upon their mouth, to signify that they will profess it in words. (3.) Upon their breast, to signify that they will always keep it in their hearts. During the Gospel the people stand, to show by this posture their readiness to go and do whatsoever they shall be commanded by their Saviour in his divine word. At the end, the clerk answers in the name of the people, "Laus tibi Christe, Praise be to thee, O Christ;" to give praise to our Redeemer for his heavenly doctrine; and the priest kisses the book, in reverence to those sacred words which he has been reading out of it. In the high or solemn mass the Gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by his Gospel.

(8.) After the Gospel, upon all Sundays, as also upon

the feasts of our Lord, of the blessed Virgin, of the apostles, and of the doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene Creed, and kneels down at these words, "Et Homo factus est, And he was made Man," in reverence to the mystery of our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation, "Dominus vobiscum, The Lord be with you." Answ. "Et cum spiritu tuo, And with thy spirit." After which he reads a short sentence of scripture, called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

(9.) He offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty for the remission of his sins, for all there present, for all the faithful living and dead, and for the salvation of all the world. Then bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord; and so may our sacrifice be made this day in thy sight, that it may please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come thou, the Sanctifier, the almighty and eternal God, and bless + this sacrifice prepared for thy holy name." After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo, &c.,—I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c.," as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

(10.) After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of

the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ ; and for an honourable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning about to the people, he says, "Orate Fratres, &c.," that is, "Brethren, pray that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty." The clerk answers in the name of the people, "May the Lord receive his sacrifice from thy hands, to the praise and glory of his own name, and for our benefit, and that of all his holy Church."

(11.) Then the priest says in a low voice the prayers called the *Secreta*, which correspond to the collects of the day, and are different every day. He concludes by saying aloud, "*Per omnia sæcula sæculorum*," that is, "World without end." Answ. "Amen." Then, after the usual salutation, "The Lord be with you," Answ. "And with thy spirit," he admonishes the people to lift up their hearts to God (*Sursum Corda*), and to join with him in giving thanks to our Lord (*Gratias agamus Domino Deo nostro*). To which the clerk answers, "*Dignum et justum est*, It is meet and just." Then follows the Preface, so called because it serves as an introduction to the Canon of the Mass ; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted together with theirs in that celestial hymn, "*Sanctus, sanctus, sanctus, &c.*," *i.e.*, "Holy, holy, holy, Lord God of Hosts. The heavens and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest."

(12.) After the Preface follows the Canon of the Mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in his passion, and his hiding at that time his glory and his divinity, as to signify the

vast importance of that common cause of all mankind which the priest is then representing as it were in secret to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The Canon begins by invoking the Father of Mercies, through Jesus Christ his Son, to accept this sacrifice for the Holy Catholic Church, for the Pope, for the bishop, for the king, and for all the professors of the Catholic and Apostolic faith throughout the whole world. Then follows the Memento, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, the apostles and martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ (according to the ancient ceremony prescribed in the Levitical Law, Levit. i. 3, 4, 16, that the priest or persons who offered sacrifice should lay their hands upon the victim before it was immolated), and he begs of God to accept this oblation, which he makes in the name of the whole Church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine with the sign of the cross (a ceremony frequently repeated in the mass, in memory of Christ's passion, of which the sacrifice is the memorial, and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified); and he prays that God would render this oblation blessed, received, approved, reasonable and acceptable, that it may be made to us the body and blood of his most beloved Son our Lord Jesus Christ. Then he proceeds to the Consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by the words of

Christ pronounced by the priest in his name, and as bearing his person: and this is the chief action of the mass, in which the very essence of this sacrifice consists, because by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the Consecration follows the Elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice the priest recites those words of Christ: *As often as you shall do these things, you shall do them in remembrance of me.* Then he goes on to make a solemn commemoration of the passion, resurrection, and ascension of Christ, begging of God to accept this sacrifice as he was pleased to accept the oblations of Abel, Abraham, and Melchisedech; and to command that it may by his holy angel be presented upon his altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below.

Then the priest makes the Memento, or remembrance for the dead, praying for all those that are "Gone before us with the sign of faith, and rest in the sleep of peace;" and in particular for those for whom he desires to offer this sacrifice, that God would grant them "a place of refreshment, light, and peace, through Jesus Christ our Lord." Then raising his voice at "Nobis quoque peccatoribus, And to us sinners," &c., he strikes his breast in token of repentance, like the humble publican in the gospel, and begs of God mercy and pardon, and to be admitted into some part and society with the holy apostles and martyrs, through Jesus Christ our Lord. He goes on, "By whom, O Lord, thou dost always create, sanctify, enliven, bless, and give us all these good things." Then kneeling down, and taking the sacred host in his hand, he makes the sign of the cross with it over the chalice, saying, "Through him, and with him, and in him, is to thee, God the Father, in the unity of

the Holy Ghost, all honour and glory;" which last words he pronounces elevating a little the host and chalice from the altar; and then kneels down, saying with a loud voice, "Per omnia sæcula sæculorum, For ever and ever." Answ. "Amen."

(13.) After this follows the Pater Noster, or Lord's Prayer, which is pronounced with a loud voice, and in token of the people's joining in this prayer, the clerk in their name says aloud the last petition, "Sed libera nos a malo, But deliver us from evil." The priest answers, "Amen;" and goes on with a low voice, begging that we may be delivered from all evils past, present, and to come; and by the intercession of the blessed Virgin and of all the saints, be favoured with peace in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the host, in imitation of Christ's breaking the bread before he gave it to his disciples, and in remembrance of his body being broken for us upon the cross; and puts a particle of it into the chalice, saying to the people, "The peace of the Lord be always with you." Answ. "And with thy spirit." This ceremony of mixing a particle of the host with the species of the wine in the chalice, represents the reuniting of Christ's body, blood, and soul at the resurrection; and the priest's wish or prayer for peace at the time of this ceremony, puts us in mind of that "Pax vobis," or "Peace be unto you," which our Lord spoke to his disciples when he first came to them after his resurrection. (John xx. 19, 21, 26.)

(14.) Then follows the Agnus Dei, &c., which the priest pronounces three times, striking his breast in token of repentance: the words are, "Lamb of God, who takest away the sins of the world, have mercy on us." At the third time, instead of "Have mercy on us," he says, "Grant us peace." After the Agnus Dei follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which, kneeling down and then rising and taking up the blessed sacrament, he three times strikes his breast, saying, "Domine non sum dignus, &c. Lord I am not

worthy that thou shouldest enter under my roof; but only say thou the word, and my soul shall be healed." Then receiving the sacred host, he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Having paused a while, he proceeds to the receiving of the chalice, using the like words, "The blood of our Lord Jesus Christ," &c. Then follows the communion of the people, if any are to receive.

(15.) After the communion, the priest takes first a little wine into the chalice, which is called the first ablution, in order to consume what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers, over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice, and so received. Then wiping the chalice and covering it, he goes to the book and reads a versicle of the holy scripture, called the communion, because it was used to be sung, in the high mass, at the time that the people communicated. After this, he turns about to the people, with the usual salutation, "Dominus vobiscum;" and then returning to the book, reads the Collects or prayers called the Post Communion: after which he again greets the people with "Dominus vobiscum;" and gives them leave to depart, with "Ite Missa est," i. e. "Go, the mass is done." Here, bowing before the altar, he makes a short prayer to the blessed Trinity; and then gives his blessing to all those present, in the name of the same blessed Trinity, "Benedicat vos, &c. May the Almighty God, Father, ✠ Son, and Holy Ghost, bless you." He concludes, by reading at the corner of the altar the beginning of the gospel according to St. John, which the people hear standing; but at those words, "Verbum caro factum est. The Word was made flesh," both priest and people kneel in reverence to the mystery of Christ's incarnation. The clerk, at the end, answers, "Deo gratias, Thanks be to God." And then the priest departs from the altar, reciting to himself the Benedicite, or the canticle of the three chil-

dren, inviting all creatures in heaven and earth to bless and praise our Lord.

Q. In what manner ought the people to be employed during the Mass?

A. In such prayers and devotions as are most suitable to that holy sacrifice, which having so close a relation to the passion of Christ, is best heard when the assistants turn the attention and affections of their souls towards the mysteries of the passion of our Lord, that are there represented.*

Q. What advice would you give to persons who through indisposition, or other unavoidable impediments, are not able to assist at the mass upon Sundays or holidays?

A. I would advise them to hear mass at least in spirit.

Q. And do you think they might not then be allowed to join in prayer with those of another communion by way of supplying this defect?

A. No, certainly: it is a misfortune, and a great misfortune, to be kept like David, when he was persecuted by Saul, at a distance from the temple of God, and his sacred mysteries; but a Catholic must not join himself upon that account with an heretical or schismatical congregation, but serve his God alone to the best of his power, by offering to him the homage of prayer, adoration, contrition, &c., hearing mass in spirit, and joining himself with all the faithful throughout the earth, wherever they are offering to God that divine sacrifice; ever sighing after those heavenly mysteries, and praying for his

* See the Prayers in the "Garden of the Soul," &c.

delivery from whatever keeps him at a distance from the temple of God.

CHAP. VIII.—Of saying Mass in Latin.

Q. Is it not a great prejudice to the faithful, that the mass is said in Latin, which is a language that the generality of them do not understand?

A. It is no prejudice to them, provided they be well instructed in the nature of this sacrifice, and taught, as we have explained above, how to accompany the priest with prayers and devotions adapted to every part of the mass, such as they commonly have in their Manuals, or other prayer-books. Hence it is visible to any unprejudiced eye, that there is far more devotion among Catholics at mass, than amongst Protestants at common prayer.

Q. But is not the mass also a common prayer, that ought to be said alike by all the faithful?

A. It is a common sacrifice, that is offered for all, and in some measure by all; but as for the particular form of prayers used by the priest in the mass, there is no obligation for the faithful to recite the same. All that God or his Church expects from them, is to assist at that sacrifice with attention and devotion; and this they fully comply with, when they endeavour to follow the directions given above, and use such prayers as are best adapted to each part of the mass, though they be not the self-same as the priest uses.

Q. But does not St. Paul condemn the use of

unknown tongues in the liturgy of the Church ?
(1 Cor. xiv.)

A. He says not one word in that whole chapter of the liturgy of the Church ; but only reprehends the abuse of the gift of tongues, of which some amongst the Corinthians were guilty, who out of ostentation affected to make exhortations, or extemporary prayers in their assemblies in languages utterly unknown, which for want of an interpreter could be of no edification to the rest of the faithful. But this is far from being the practice of the Catholic Church ; where all exhortations, sermons, and such like instructions, are made in the vulgar language ; where no new, unknown, extemporary prayers are recited, but the ancient public liturgy and office of the Church, which by long use are well known as to their substance by all the faithful ; where, in fine, there is no want of interpreters, since the people have the church offices interpreted in their ordinary prayer-books ; and the pastors are commanded by the Council of Trent to explain to them the mysteries contained in the mass.

Q. But why does the Church celebrate the mass in Latin, rather than in the vulgar language ?

A. (1.) Because it is her ancient language, used in all her sacred offices, even from the apostles' days throughout all the western parts of the world ; and therefore the Church desires to celebrate her liturgy in the same language as the saints have done for many ages. (2.) For the greater uniformity in the public worship, that a Christian in whatsoever country he be, may

still find the liturgy performed in the same manner, and in the same language to which he is accustomed at home; and for this, the Latin is certainly of all languages the most proper as being the most universally studied and known. (3.) To avoid the changes to which all vulgar languages, as we find by experience, are daily exposed; for the Church is unwilling to be constantly changing her liturgy at every turn of language.

CHAP. IX.—Of the Sacrament of Penance, Confession, &c.

Q. What do you mean by the sacrament of penance?

A. An institution of Christ: by which our sins are forgiven which we fall into after baptism.

Q. In what does this institution consist?

A. On the part of the penitent, it consists in these three things, viz., contrition, confession, and satisfaction; and on the part of the minister, in the absolution pronounced by the authority of Jesus Christ. So that penance is a sacrament, by which the faithful who have fallen into sins, confessing the same with a true repentance, and a sincere purpose of making satisfaction to God, are absolved from their sins by the ministers of God.

Q. How do you prove that the ministers of God have any such power to absolve sinners from their sins?

A. I prove it from John xx. 22, 23, where Christ said to his ministers: *Receive ye the Holy Ghost: Whose sins you shall forgive, they are*

forgiven them ; and whose sins you shall retain they are retained. And Matt. xviii. 18 : Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven : and whatsoever you shall loose upon earth, shall be loosed also in heaven.

Q. But was this power given to any besides the apostles ?

A. It was given to them and to their successors till the end of the world ; no less than the commission of preaching, baptizing, &c. ; which, though addressed to the apostles, was certainly designed to continue with their successors, the pastors of the Church, for ever, according to that of Christ, *And behold I am with you all days, even to the consummation of the world.* (Matt. xxviii. 20.) And so the Protestant Church understands these texts, in the *Order for the visitation of the sick*, in the Common Prayer Book, where she prescribes a form of absolution, the same in substance as that used in the Catholic Church.

Q. Is it then your doctrine, that any man can forgive sins ?

A. We do not believe that any man by his own power can forgive sins, as no man by his own power can raise the dead to life ; because both the one and the other equally belong to the power of God. But as God has sometimes made men his instruments in raising the dead to life ; so we believe that he has been pleased to appoint that his ministers should in virtue of his commission, as his instruments, and by his power, absolve repenting sinners : and as this is evident from the texts above quoted, it must be a false

zeal, under pretext of maintaining the honour of God, to contradict this commission which he has so evidently given to his Church.

Q. But will not sinners thus be encouraged to go on in their evil ways, upon the confidence of being absolved by the pastors of the Church, whenever they please, from their sins?

A. The pastors of the Church have no power to absolve any one, without sincere repentance and a firm purpose of a new life; and therefore the Catholic doctrine of absolution can be no encouragement to any man to go on in his sins.

Q. What then is required on the part of the sinner, in the sacrament of penance?

A. (1.) Contrition, by which we mean a hearty sorrow for having offended so good a God, with a firm purpose of amendment. (2.) Confession, which is a full and sincere accusation made to God's minister, of all mortal sins, which, after a diligent examination of conscience, a person can call to his remembrance. (3.) Satisfaction, which is a faithful performance of the penance enjoined by the priest.

Q. What preparation then do you recommend before confession?

A. A person that is preparing himself for confession, has four things to do. (1.) He must pray earnestly to God for divine grace, that he may be enabled to make a true and good confession. (2.) He must carefully examine his own conscience, in order to find out what sins he has committed, and how often. (3.) He must take due time and pains to beg God's pardon, and to procure a hearty sorrow for his sins. (4.) He

must make firm resolutions, with God's grace, to avoid the like sins for the future, and to fly the immediate occasions of them.

Q. Why must he begin his preparation by praying earnestly to God for his divine grace?

A. Because a good confession is a work of the utmost importance, and withal a difficult task, by reason of the pride of our hearts, and that fear and shame which are natural to us, and which the devil, who is a mortal enemy to confession, seeks to improve with all his power; and therefore a Christian, who desires to make a good confession, ought in the first place to address himself to God by fervent prayer for his divine assistance; and the more he finds the enemy busy to instil into him an unhappy fear or shame, the more earnestly must he implore the mercy and grace of God.

Q. In what manner must a person examine his conscience?

A. He must use diligence to find out the sin he has committed; which requires more or less time and care, according to the length of time from his last confession, and the greater or less care that he usually takes of the state of his conscience. The common method of examination is, to consider what one has done against any of the commandments of God; what neglects there might have been of church precepts; how one has discharged one's self of the common duties of a Christian, and of the particular duties of one's respective station in life; how far one has been guilty of any of the seven sins, which are commonly called capital, because they are

the springs or fountains from whence all our sins flow, &c., and for the helping of a person's memory in this regard, the table of sins, which is found in the prayer books, may be of no small service.

Q. Is a person to examine himself as to the number of times that he has been guilty of this or that sin?

A. Yes: because he is obliged to confess, as nearly as he can, the number of his sins. But in the sins of habit, which have been of long standing and very numerous, it will be enough to examine and confess the length of time he has been subject to such a sin, and how many times he has fallen into it, in a day, week, or month, one time with another.

Q. What method do you prescribe to a person, in order to procure a hearty sorrow for sin?

A. The best method is to beg it heartily of God: it must be his gift; for none but God can give that change of heart, which is so essential to a good confession; and he has been pleased to promise, *Ask and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.* (Matt. vii. 7.) To this end all those pious meditations, considerations, and devout acts of contrition, which are found in books of devotion, will much contribute, if used leisurely and attentively, so as to sink into the heart. But because many persons content themselves with running over in haste the prayers before confession, which they meet with in their books, with little or no change in their hearts, which perhaps are grown

hard by sinful habits, it is to be feared their performances are too often nothing worth in the sight of God.

Q. What then do you advise in the case of habitual sinners ?

A. I advise them to make a spiritual retreat for some days, in which being retired as much as possible from the noise of the world, they may think upon the great truths of religion ; of the end for which they came into the world ; of the benefits of God ; of the enormity of sin ; of the sudden passing away of all that this world admires ; of the four last things ; of the passion of Christ, &c., in order that a serious consideration of these great truths, joined to retirement and prayer, may make a due impression on their hearts, and effectually convert them to God. Those whose circumstances will not permit them to make a regular retreat, may at least endeavour, during some days, to think as often and as seriously as they can upon the truths above mentioned ; and by frequently and fervently calling upon the Father of Mercies, in the midst of all their employments, may hope to obtain for themselves the like grace.

Q. What must be the chief motive of a sinner's sorrow and repentance ?

A. All divines are perfectly agreed in advising every one to aim at the best motive he can ; and that the best and safest way is, to renounce and detest our sins for the love of God above all things.

Q. What do you mean by the resolution of amendment, which you suppose to be so neces-

sary an ingredient to the preparation for Confession ?

A. I mean a full determination of the soul to fly for the future all wilful sin, and the immediate occasions of it.

Q. What do you mean by the immediate occasions of it ?

A. All such company, places, employments, diversions, books, &c., as are apt to draw a person to mortal sin, either in word, deed, or thought.

Q. And is a person indispensably obliged to avoid all such immediate occasions of sin ?

A. He is obliged to avoid them to the very utmost of his power, according to the gospel rule of parting even with the hand or the eye, that is an occasion of offence to the soul. (Matt. xviii. 8, 9.)

Q. What scripture do you bring to recommend the confession of our sins to God's ministers ?

A. (1.) The precept of God in the Old Testament, *When a man or woman shall have committed any of all the sins, that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sins, &c.* (Numb. v. 6, 7.) (2.) The example of the people who hearkened to the preaching of St. John the Baptist, who were baptized by him, *confessing their sins.* (Matt. iii. 6.) (3.) The prescription, *Confess your sins one to another* (James v. 16) ; that is, to the priests or elders of the Church, whom the apostles had ordered to be called for. (v. 14.) (4.) The practice of the first

Christians, *Many of them that believed, came confessing, and declaring their deeds.* (Acts xix. 18.)

Q. How do you prove that there is any command of Christ for the confession of our sins to his ministers ?

A. I prove it from the commission which Christ has given his ministers, *Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.* (John xx. 22, 23.) *Verily I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.* (Matt. xviii. 18.) For it is clear, that this commission of binding or loosing, forgiving or retaining sins, according to the merits of the cause, and the disposition of the penitent, cannot be rightly executed without taking cognizance of the state of the soul of him who desires to be absolved from his sins by virtue of this commission; and, consequently, cannot be rightly executed without confession. So that we conclude with St. Augustine, that to pretend it is enough to confess to God alone, is making void the power of the keys given to the Church (Matt. xvi. 19), that it is contradicting the gospel, and making void the commission of Christ.

Q. Is it a great crime to conceal, through shame or fear, any mortal sin in confession ?

A. Yes, it is a great crime; because it is telling a lie to the Holy Ghost; for which kind of sin Ananias and Saphira were struck dead by

a just judgment of God. (Acts v.) It is acting deceitfully with God, and that in a matter of the utmost consequence. It is a sacrilege, because it is an abuse of the sacrament of penance, and is generally followed by a still greater sacrilege, in receiving unworthily the body and blood of Christ: and what is still more dreadful, such sinners seldom stop at the first bad confession and communion, but usually go on for a long time in these sins, and very often die in them. It is not only a great crime to conceal one's sins in confession, but also a great folly and madness; because such offenders, if they have not renounced their faith, know very well that these sins must be confessed or that they must burn for them; and they cannot be ignorant, that these bad confessions do but increase their burden, by adding to it the dreadful guilt of repeated sacrileges, which they will have far more difficulty in confessing, than these very sins of which they are now so much ashamed.

Q. Have you any instances in church history, of remarkable judgments of God upon those who have presumed to approach the Blessed Sacrament without making a sincere confession of their sins?

A. Yes; we have several recorded by St. Cyprian and other grave authors: but the most common, and indeed the most dreadful punishment of these sins, is that blindness and hardness of heart, which God justly permits such sinners to fall into, and which is the broad road to final impenitence.

Q. Have you anything to offer by way of en-

couragement to sinners to confess their sins sincerely ?

A. Yes. (1.) The great benefit that their souls will reap in *the remission of their sins*, promised by Christ, and the other advantages which an humble confession of sins brings along with it, such as a present comfort and ease of conscience, a remedy against future sins, directions and prescriptions from the minister of God for curing the spiritual maladies of the soul, &c. (2.) That by this short passing confession, which will last but a moment, they may escape the dreadful shame of having their sins written on their foreheads at the last day, to their eternal confusion. (3.) That the greater their sins have been, the greater will be their joy—as of the whole court of heaven—so of their confessor here upon earth, to see their sincere conversion to God testified by the humble confession of their most shameful sins: upon which account, so far from thinking worse of them, he will conceive far greater hopes of their future progress, and a more tender affection for them. (4.) That by the law of God and his Church, whatever is declared in confession can never be discovered, directly or indirectly, to any one, upon any account whatsoever, but remains an eternal secret between God and the penitent soul, of which the confessor cannot, even to save his own life, make any use at all to the penitent's discredit, disadvantage, or any other grievance whatsoever.

Q. Would it be a crime to neglect the penance or satisfaction enjoined by the priest ?

A. Yes, it would ; the more so, because we

ought to regard the penance enjoined, as an exchange which God makes of the eternal punishments, which we have deserved by sin, into these small penitential works.

Q. Ought the penitent to content himself with performing the penance enjoined, so as to take no further thought about making satisfaction to God for his sins?

A. By no means; for it is certain, that the more a penitent is touched with a hearty sorrow for his offences against God, the more he will be desirous of making satisfaction, and revenging upon himself by penitential severities the injury done to God by them. Hence the life of every good Christian ought to be a perpetual penance.

I recommend him (1), ever to maintain in himself a penitential spirit, and in that spirit to perform all his prayers, daily offering up to God the sacrifice of a *contrite and humble heart*. (2.) I recommend to him alms deeds, both corporal and spiritual, according to his ability. (3.) Fasting, and other mortifications: especially the retrenching all superfluities in eating, drinking, and sleeping; all unnecessary diversions, and much more such as are dangerous; all idle curiosity, vanity, &c. (4.) I recommend to him to have recourse to indulgences, and to perform with religious exactitude the conditions thereunto required. (5.) In fine, I recommend to him to take from the hands of God, in part of penance for his sins, all sickness, pains, labours, and all other crosses whatsoever; and daily to offer them up to God, to be united to, and sanctified by the sufferings and death of Jesus Christ.

Q. What is the form and manner of confession?

A. The penitent having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confessional, on one side of the priest, and making the sign of the cross upon himself, asks the priest's blessing, saying, "Pray, father, give me your blessing." Then the priest blesses him in the following words: "The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the penitent says the Confiteor, in Latin or in English, as far as "Mea culpa," &c., and then accuses himself of all his sins; as to their kind, number, and aggravating circumstances, and concludes with this, or the like form: "Of these, and all other sins of my whole life, I humbly accuse myself, am heartily sorry for them, and beg pardon of God, and penance and absolution of you my ghostly father." And having finished the Confiteor, "Therefore, I beseech thee," &c., he attends to the instructions given by the priest, and humbly accepts the penance enjoined.

Q. What is the form of absolution?

A. (1.) The priest says, "May Almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting. Amen."

Then stretching forth his right hand towards the penitent, he says, "May the Almighty and

merciful Lord give thee pardon, absolution, and remission of thy sins. Amen.

“Our Lord Jesus Christ absolve thee; and I, by his authority, absolve thee in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need; in the next place, I absolve thee from all thy sins, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

“May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen.”

Q. In what case is a confessor to defer or deny absolution?

A. The rule of the Church is, to defer absolution (excepting in a case of necessity), to those of whose disposition the confessor has just cause to doubt; and to deny absolution to those who are certainly indisposed for it, which is the case of all who refuse to forgive their enemies, or to restore ill-gotten goods, or to forsake the habits or immediate occasions of sin, or, in a word, to comply with any part of their duty, to which they are obliged under pain of mortal sin.

Q. How do you prove from all that has been said, that penance, *i.e.* the confession and absolution of sinners, is properly a sacrament?

A. Because it is an outward sign of inward

grace, ordained by Jesus Christ ; which is the very notion and definition of a sacrament : the outward sign is found in the sinner's confession, and the form of absolution pronounced by the priest ; the inward grace is the remission of sins promised by Jesus Christ, and the ordinance of Christ is gathered from John xx. 22, and from Matt. xviii. 18.

X.—Of Indulgences and Jubilees.

Q. What do you mean by indulgences ?

A. There is not any part of the doctrine of the Catholic Church more grossly misrepresented by our adversaries, than that of indulgences ; for the generality of Protestants imagine that an indulgence is a leave to commit sin, or at least, that it is a pardon for sins to come ; whereas it is no such thing. There is no power in heaven or earth that can give leave to commit sin, and, consequently, there is no granting pardon beforehand for sins to come. By an indulgence we mean no more than a releasing, to true penitents, the debt of temporal punishment which remained due to their sins, after the sins themselves, as to their guilt and eternal punishment, have been already remitted by the sacrament of penance, or by perfect contrition.

Q. Be pleased to explain this a little further ?

A. That you may understand this the better, take notice, that in sin there are two things ; there is the guilt of the sin, and there is the debt of punishment due to God upon account of

the sin. Now, upon the sinner's repentance and confession, the sin is remitted as to the guilt, and likewise as to the eternal punishment in hell, due to every mortal sin : but the repentance or conversion is seldom so perfect as to release the sinner from all debt of temporal punishment due to God's justice ; which the penitent must either discharge by way of satisfaction and penance, or if he be deficient therein, he must expect to suffer hereafter, in proportion to the debt which he owes to divine justice. Now, an indulgence, when duly obtained, is a release from this debt of temporal punishment.

Q. How do you prove, that after the guilt of sin and the eternal punishment has been remitted, there remains oftentimes a debt of temporal punishment due to the divine justice ?

A. (1.) I prove it from Scripture, where, to omit other instances, we find in the case of David, 2 Sam. xii., that although, upon his repentance, the prophet Nathan assured him (ver. 15), that *the Lord had put away his sin*, yet he denounced upon him many temporal punishments which should be inflicted by reason of this sin ; which accordingly afterwards ensued. See vers. 10, 11, 12, 15. (2.) I prove it from the perpetual practice of the Church of God.

Q. How do you prove that the Church has received a power from Christ, of discharging a penitent from the debt of temporal punishment which remains due upon account of his sins ?

A. I prove it by that promise of our Lord

made to Peter, *I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.* (Matt. xvi. 19.)

Which promise, made without any exception, reservation, or limitation, must needs imply a power of loosing or releasing all such bonds as might otherwise hinder or retard a Christian soul from entering heaven.

Q. Did the primitive Church ever practise anything of this nature?

A. Yes, very frequently, in discharging penitents, when there appeared just cause for it, from a great part of the penance due to their sins, as may be seen in Tertullian, St. Cyprian, and other ancient monuments: and of this nature was what St. Paul himself practised in *forgiving*, as he says, 2 Cor. ii. 10, *in the person of Christ* (that is, by the power and authority received from him), without requiring a longer course of penance.

Q. But were these primitive indulgences understood to release the punishment due to sin in the sight of God, or only that which was enjoined by the Church in her penitential canons?

A. Both one and the other, as often as they were granted upon a just cause; according to what our Lord had promised, *Verily I say to you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven.* (Matt. xviii. 18.)

Q. What conditions are necessary for the validity of an indulgence?

A. (1.) On the part of him that grants the indulgence, besides sufficient authority, it is necessary that there be a just cause or motive for the grant; for, according to the common doctrine of the best divines, indulgences granted without cause will not be ratified by Almighty God. (2.) On the part of him who is to obtain the indulgence, it is requisite that he duly perform the conditions prescribed, such as going to confession and communion, fasting, alms, prayers, &c., and that he be in a state of grace; for it is vain to expect the remission of the punishment due to sin, whilst a person continues in the guilt of mortal sin.

Q. What is meant by the treasures of the Church, out of which indulgences are said to be granted?

A. The treasures of the Church, according to divines, are the merits and satisfactions of Christ and his saints; out of which the Church, when she grants an indulgence to her children, offers to God an equivalent for the punishment which was due to the divine justice; for the merits and satisfaction of Christ are of infinite value, and never to be exhausted, and are the sources of all our good; and the merits and satisfactions of the saints as they have their value from Christ, and through him are accepted by the Father, so, by the communion, which all the members of Christ's mystical body have, one with another, are applicable to the faithful upon earth.

Q. What is meant by a plenary indulgence?

A. That which, when duly obtained, releases the whole punishment that remained due upon account of past sins.

Q. What is meant by an indulgence of seven years, or of forty days?

A. By an indulgence of so many years or days is meant, the remission of the penance of so many years or days, and consequently of the punishment corresponding to the sins, which by the canons of the Church would have required so many years or days of penance.

Q. What is the meaning of indulgences for the dead?

A. They are not granted by way of absolution, since the pastors of the Church have not that jurisdiction over the dead; but they are only available to the faithful departed, by way of suffrage, or spiritual succour, applied to their souls out of the treasures of the Church.

Q. What is the meaning of a jubilee?

A. A jubilee, so called, from the resemblance it bears with the jubilee year in the old law, Levit. xxv. and xxvii. (which was a year of remission, in which bondsmen were restored to liberty, and every one returned to his possessions) is a plenary indulgence which is granted every twenty-fifth year, as also upon other extraordinary occasions, to such as being truly penitent, shall worthily receive the Blessed Sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

Q. What then is the difference between a jubilee and any other plenary indulgence?

A. A jubilee is more solemn, and accompanied

with certain privileges not usually granted upon other occasions. To which we may add, that as a jubilee is extended to the whole Church, which at that time joins as it were in a body, in offering a holy violence to heaven, by prayers and penitential works; and as the cause for granting an indulgence at such times is usually more evident, and more and greater works of piety are prescribed for the obtaining it, the indulgence, of consequence, is likely to be much more certain and secure.

Q. What are the fruits which usually are seen amongst Catholics at the time of a jubilee?

A. As at that time the Church most pressingly invites all sinners to return to God with their whole hearts, and encourages them by setting open her spiritual treasures in their favour, so the most usual effects of a jubilee are, the conversion of great numbers of sinners, and the multiplying of all sorts of good works amongst the faithful. So far is it from being true, that indulgences are an encouragement to sin, or an occasion of a neglect of good works, as our adversaries unjustly object.

XI.—Of the Sacrament of Extreme Unction.

Q. What do you mean by extreme unction?

A. I mean the anointing of the sick, prescribed, James v. 14, 15. *Is any one sick among you? Let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith*

shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.

Q. How do you prove that this anointing of the sick is a sacrament?

A. Because it is an *outward sign of an inward grace*, or a divine ordinance, to which is annexed a promise of grace in God's holy word. The anointing, together with the prayers that accompany it, are the outward sign; the ordinance of God is found in the words of St. James, above quoted (the inward grace is promised in the place): *The prayer of faith shall save the sick man. . . and if he be in sins, they shall be forgiven him.*

Q. How do you prove that this ordinance was designed for all ages, and not for the time of the apostles only?

A. Because the words of the scripture, in which this ordinance is contained, are not limited to the apostles' time, any more than the words of the ordinance of baptism, Matt. xxviii., and because the Church of God, the best interpreter of his words and ordinances, has practised it in all ages.

Q. To what kind of people is the sacrament of extreme unction to be administered?

A. To those who, after having come to the use of reason, are in danger of death by sickness; but not to children under the age of reason, nor to persons sentenced to death, &c.

Q. Can the same person receive the sacrament of extreme unction more than once?

A. Yes; but not in the same illness, except it

should be of long continuance, and that the state of the sick person should be changed so as to recover out of danger, and then fall into the like case again.

Q. What are the effects and fruits of this sacrament?

A. (1.) It remits sins, at least such as are venial, for mortal or deadly sins must be remitted before receiving extreme unction, by the sacrament of penance and confession. (2.) It heals the soul of her infirmity and weakness, and a certain propensity to sin contracted by former sins, which are apt to remain in the soul, as the unhappy relics of sin; and it helps to remove something of the debt of punishment due to past sins. (3.) It imparts strength to the soul, to bear more patiently the illness of the body, and arms her against the attempts of her spiritual enemies. (4.) If it be expedient for the good of the soul, it often restores the health of the body.

Q. What is the form and manner of administering this sacrament?

A. (1.) The priest having instructed and disposed the sick person for this sacrament, recites certain prayers prescribed in the Ritual, to beg God's blessing upon the sick, and that his holy angels may defend them that dwell in that habitation from all evil. (2.) Is said the Confiteor, or general form of confession and absolution; and the priest exhorts all present to join in prayer for the person that is sick, and, if opportunity permit, according to the kind or number of persons there present, to recite the seven penitential psalms, with the litanies or other prayers upon this occasion. (3.) The priest, making three times the sign of the cross on pronouncing the name of the blessed Trinity, says, "In the

name of the Father +, and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen." (4.) He anoints the sick person, in the form of the cross, upon the eyes, ears, nose, mouth, hands, and feet, at each anointing making use of this form of prayer: "Through this holy unction, and his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight. Amen." And so of the hearing, and the rest, adapting the form to the several senses. (5.) After this the priest goes on: "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father, &c. And lead us not into temptation." R. "But deliver us from evil." V. "Save thy servant." R. "Trusting in thee, O my God." V. "Send him, O Lord, help from thy sanctuary." R. "And do thou defend him from Sion." V. "Be to him, O Lord, a tower of strength." R. "From the face of the enemy." V. "Let not the enemy have power over him." R. "Nor the son of iniquity be able to hurt him." V. "Lord, hear my prayer." R. "And let my cry come unto thee." V. "The Lord be with you." R. "And with thy spirit."

Let us pray.

"O Lord God, who hast said by the apostle James, 'Is any one sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall ease him; and if he be in sins, they shall be forgiven him:' heal, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the maladies of this sick man, cure his wounds, and forgive him his sins; drive away from him all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior; that being recovered by thy mercy, he may return

to his former duties: who livest and reignest, &c. Amen."

"Look down, we beseech thee, O Lord, on thy servant *N.* fainting under the infirmity of his body, and refresh a soul which thou hast created; that he, being improved by thy chastisements, may be saved by thy medicine: through Christ our Lord. Amen."

"O holy Lord, almighty Father, everlasting God, who, by imparting the grace of thy benediction to sick bodies, preservest, according to the multitude of thy mercies, the work of thy hands; favourably attend to the invocation of thy name, and delivering thy servant from his illness, and restoring him to health, raise him up by thy right hand, strengthen him by thy virtue, defend him by thy power, and restore him with all desired prosperity to thy holy Church: through Christ our Lord. Amen."

XII.—The Order of the Recommendation of a Soul that is just departing.

Q. What is the form or order of the recommendation of a soul to God in its last passage?

A. (1.) There is a short litany recited, adapted to that occasion, then are said the following prayers:—

"Depart, O Christian soul, from this world, in the name of God the Father Almighty, who created thee, in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who has been poured forth upon thee; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the

holy martyrs and confessors ; in the name of the holy monks and hermits ; in the name of the holy virgins, and of all the saints of God : let thy place be this day in peace, and thy abode in the holy Sion : through Christ our Lord. Amen."

" O God most merciful, O God most clement, who, according to the multitude of thy tender mercies, blot-test out the sins of the penitent, and graciously remit-test the guilt of their past offences, mercifully regard this thy servant *N.* and vouchsafe to hear him, who with the whole confession of his heart begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy ; and associate him as a member of redemption to the unity of the body of the Church ; have compassion, Lord, on his sighs ; have compassion on his tears, and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen."

" I recommend thee, dear brother, to the almighty God, and commit thee to his care whose creature thou art ; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the slime of the earth. When thy soul therefore shall depart from thy body, let the resplendent multitude of the angels meet thee ; let the court of apostles come unto thee ; let the triumphant army of the martyrs conduct thee ; let the glorious company of illustrious confessors, clad in their white robes, encompass thee ; let the choir of joyful virgins receive thee ; and mayest thou meet with a blessed repose in the bosom of the patriarchs ; may Christ Jesus appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before him for ever. Mayest thou never know the horrors of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal

night. Let God arise, and his enemies be dispersed; and let them that hate him fly before his face; let them, like smoke, come to nothing; and as wax that melts before the fire, so let sinners perish in the sight of God; but let the just feast and rejoice in his sight. Let then all the legions of hell be confounded and put to shame; and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of God, place thee in the ever-plesant garden of his paradise, and may he, the true Shepherd, number thee amongst his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayest thou be placed amongst the company of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen."

"Receive thy servant, O Lord, into the place of salvation, which he hopes from thy mercy." R. "Amen."

"Deliver, O Lord, the soul of thy servant from all the perils of hell, from pains and all tribulations." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from his sufferings." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt." R. "Amen."

"Deliver, O Lord, the soul of thy servant as thou deliveredst Daniel from the lions' den." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of a wicked king." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of king Saul, and from the hands of Goliath." R. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison." R. "Amen."

"And as thou deliveredst the most blessed virgin and martyr St. Thecla from the most dreadful torments, so vouchsafe to deliver the soul of this thy servant, and make it rejoice with thee in the happiness of heaven." R. "Amen."

"We commend to thee, O Lord, the soul of thy servant N. and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that thou wouldst not refuse to admit into the bosom of thy patriarchs a soul for which in thy mercy thou wast pleased to come down upon earth. Own him for thy creature, not made by any strange gods, but by thee the only living and true God; for there is no other God but thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned, he has not renounced the Father, Son, or Holy Ghost; but believed and had a zeal for God, and faithfully worshipped him who made all things.

"Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorance; but, according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the

angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the apostle, to whom God has given the keys of the kingdom of heaven, receive him. May St. Paul the apostle, who was a vessel of election, assist him. May St. John, the chosen apostle of God, to whom were revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him; that he, being delivered from the bonds of flesh, may deserve to be admitted into the glory of the kingdom of heaven; by the bounty of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth for ever and ever. Amen."

After which, if the sick person still continues to labour in his agony, it may be proper, as the Ritual prescribes, to continue reciting other psalms and prayers adapted to those circumstances.

Q. What is the meaning of the lighting of a blessed candle, and keeping it burning during a person's agony?

A. This represents the light of faith in which a Christian dies, and the light of glory which he looks for. Besides, these candles are blessed by the Church, with a solemn prayer to God to chase away the devils from those places where they shall be lighted.

Q. What is the form of blessing candles?

A. The Ritual prescribes the following prayer:

V. Our help is in the name of our Lord.

R. "Who made heaven and earth."

Let us pray.

"O Lord Jesus Christ, Son of the living God, bless + by our prayers these candles ; pour forth upon them, by the virtue of the holy + cross, thy heavenly benediction, who hast given them to mankind to base away darkness ; and may they receive such a blessing by the sign of the holy + cross, that in what place soever they shall be lighted up, the rulers of darkness, with all their ministers, may depart, and trembling fly from those dwellings ; nor presume any more to disturb or molest those that serve thee, the Almighty God, who livest and reignest for ever and ever. Amen."

Q. What is the meaning of tolling the passing-bell when a person is expiring ?

A. To admonish the faithful to pray for him, that God may grant him a happy passage.

CHAP. XIII.—Of the Office for the Burial of the Dead.

Q. What is the manner and order of burying the dead in the Catholic Church ?

A. The pastor or priest, having sprinkled the body or coffin with holy water, recites the anthem, "If thou shalt mark iniquities, O Lord, O Lord, who shall abide it ? with the 129th Psalm, "De profundis, from the depths I have cried," &c., at the end of which he says : "Eternal rest give to him, O Lord." *R.* "And let perpetual light shine upon him." Then he repeats the anthem, "If thou shalt observe iniquities," &c.

In Catholic countries the body is carried to the church, the clergy, two and two, going before, after the manner of a procession, and singing the 50th Psalm, "Miserere, Have mercy

upon me, O God, according to thy great mercy," &c., and the people following the corpse, and praying in silence for the deceased. On arriving, the corpse is set down in the middle of the church, with the feet towards the altar (except the deceased was a priest, in which case his head is to be towards the altar), and wax tapers are lighted and set round the coffin. Then, if time and opportunity permit, is recited the *Dirge*, that is, the office of the matins and lauds for the dead, followed by a solemn mass for the soul of the deceased, according to the most ancient custom of the Universal Church.

The *Dirge* and Mass being finished, the priest, standing at the head of the deceased, begins the office of the burial, as follows :

"Enter not into judgment with thy servant, O Lord, for no man shall be justified in thy sight, except thou vouchsafe to grant him the remission of all his sins. Let not, therefore, we beseech thee, the sentence of thy judgment fall upon him, whom the true supplication of Christian faith recommendeth to thee: but, by the assistance of thy grace, let him escape the judgment of thy vengeance, who whilst he was living was marked with the sign of the Holy Trinity ; who livest and reignest for ever and ever. Amen."

Then the choir sings the following responsory :

V. "Deliver me, O Lord, from eternal death, at that dreadful day, when the heavens and earth shall be moved, when thou shalt come to judge the world by fire." V. "I am struck with trembling, and I fear, against the day of account, and of the wrath to come ; when the heavens and the earth shall be moved." V. "That day is a day of wrath, of calamity and misery, a great and most bitter day ; when thou shalt come to judge the world by fire." V. "Eternal rest give to him, O Lord ; and let per-

petual light shine upon him." "Deliver me, O Lord, &c., as before, till the V. "I am struck," &c. "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father," &c. Here the priest puts incense into the thurible, and then going round the coffin, sprinkles it with holy water, and afterwards incenses the body, and then concludes with the Lord's prayer. V. "Lead us not into temptation." R. "But deliver us from evil." V. "From the gate of hell." R. "Deliver his soul, O Lord." V. "Let him rest in peace." R. "Amen." V. "O Lord, hear my prayer." R. "And let my cry come unto thee." V. "The Lord be with you." R. "And with thy spirit."

Let us pray.

"O God, whose property it is always to show mercy, and to spare; we humbly beseech thee for the soul of thy servant N. which thou hast this day commanded to depart out of this world; that thou wouldst not deliver it up into the hands of the enemy, nor put it out of thy memory for ever, but that thou wouldst order it to be received by the holy angels, and conducted to paradise, its true country; that since it has believed and hoped in thee, it may not suffer the pains of hell, but take possession of everlasting joys. Through Christ our Lord. Amen."

After this, whilst the body is carried towards the place of its interment, is sung or said the following anthem:—

"May the angels conduct thee into paradise; may the martyrs receive thee at thy coming, and bring thee to the holy city of Jerusalem; may the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who was formerly poor."

When they are come to the grave, if it has not been blessed before, the priest blesses it with the following prayer: which is the same that, during those days in which it was vainly

endeavoured to extirpate our religion by the application of penal laws, was made use of in this kingdom, in blessing the mould or earth, which we put into the coffin with the corpse.

“O God, by whose tender mercy the souls of the faithful find rest, vouchsafe to bless this tomb, and depute thy holy angel to guard it; and absolve from all the bonds of sin the souls of those whose bodies are interred, that with thy saints they may ever rejoice without end in thee. Through Christ our Lord. Amen.”

Then the priest sprinkles with holy water, and afterwards incenses both the corpse of the deceased and the grave. Whilst the body is being put in the grave, is sung or said the following anthem, with the Canticle Benedictus, or the Song of Zachariah, Luke i. 68, &c.

“I am the resurrection and the life, he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die for ever.” John xi. 25.

Or else (as is the custom in many places), when the body is put into the earth, the priest, with the assistant, recites the penitential psalm “Miserere.”

Then the priest says: “Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father,” &c. (Here he sprinkles the body with holy water.) V. “And lead us not into temptation.” R. “But deliver us from evil.” V. “From the gate of hell.” R. “Deliver his soul, O Lord.” V. “Let him rest in peace.” R. “Amen.” V. “O Lord, hear my prayer.” R. “And let my cry come unto thee.” V. “The Lord be with you.” R. “And with thy spirit.”

Let us pray.

“Grant, O Lord, this mercy to thy servant deceased,

that he (or she) may not receive a return of punishment for his (or her) deeds, who, in his (or her) desires has held fast by thy will ; that as here true faith has joined him (or her) to the company of thy faithful, so, thy mercy there may associate him (or her) to the choirs of angels. Through Christ, our Lord. Amen."

V. "Eternal rest give to him, O Lord."

R. "And let perpetual light shine upon him."

V. "Let him rest in peace." R. "Amen."

V. "May his (or her) soul, and the souls of all the faithful departed, through the mercy of God, rest in peace." R. "Amen."

Then the priest returning from the grave, recites the psalm, "De profundis," with the anthem. "If thou, O Lord, wilt observe iniquities, Lord, who shall stand it?"

CHAP. XIV. — Of Prayers for the Dead, and of Purgatory.

Q. What is the meaning of prayers for the dead?

A. Praying for the dead is a practice as ancient as Christianity, received by tradition from the apostles, as appears by the most certain monuments of antiquity ; and observed by the Synagogue, or Church of God, in the Old Testament, as appears from 2 Machab. xii. written long before Christ's time, and followed by the Jews to this day. It is a practice grounded upon Christian charity, which teaches us to pray for all that are in necessity, and to implore God's mercy for all that are capable of mercy ; which we have reason to be convinced is the case of many of our deceased brethren, and therefore we pray for them.

Q. Is it any argument in favour of prayers for the dead, that it was practised by Judas Machabæus, and by the Jews before the coming of Christ?

A. Yes, a very great argument: (1.) Because this practice is expressly approved in the twelfth chapter of the second book of Machabees; which books by many councils and fathers are ranked amongst the divine Scriptures. (2.) Because the Jews in those days were undoubtedly the people of God. (3.) Because as the Protestant Dr. Taylor writes, "We find, by the history of the Machabees, that the Jews did pray and make offerings for the dead (which also appears by other testimonies, and by their form of prayers, still extant, which they used in the captivity)." Now it is very remarkable, that since our blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and argued concerning the dead and the resurrection against the Sadducees, yet he said not a word against this public practice, but left it as he found it; which he who came to declare to us the will of his Father would not have done if it had not been innocent, pious, and full of charity.

Q. But what reason is there to believe that our prayers can be of any service to the dead?

A. The same reason as there is to believe that our prayers are of service to the living; for whether we consult the Scripture, or primitive tradition, with relation to the promises or encouragements given in favour of our prayers, we shall nowhere find the dead excepted from

the benefit of them; and the perpetual practice of the Church of God, which is the best interpreter of the Scripture, has authorized prayers for the dead, as believing such prayers beneficial to them.

Q. But are not they who have passed this mortal life, arrived at an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them?

A. Some there are, though I fear but few, that have before their death so fully cleared up their account with the divine Majesty and washed away all their stains in the blood of the Lamb, as to go straight to heaven after death; and such as those stand not in need of our prayers. Others there are, and their number is very great, who die in the guilt of deadly sin: any such as these go straight to hell, like the rich glutton in the gospel (Luke xvi.), and, therefore, cannot be bettered by our prayers. But, besides these two kinds, there are many Christians, who, when they die, are neither so perfectly pure and clean, as to be exempt from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin; now such as these, the Church believes to be for a time in a middle state, which we call purgatory; and these are they who are capable of receiving benefit by our prayers. For, though we pray for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet we know that our prayers are available for those only that are in this middle state.

Q. But what grounds have you to believe that there is any such place as purgatory, or middle state of souls?

A. We have the strongest grounds imaginable from all kinds of arguments, from Scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason.

Q. What grounds have you for purgatory from the Scripture?

A. (1.) Because the Scripture teaches us in many places, that it is the fixed rule of God's justice to *render to every man according to his works*. (See Ps. lxii. 12; Matt. xvi. 27; Rom. ii. 6; Rev. xxii. 12, &c.) So that, according to the works which each man has done in the time of this mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence it evidently follows, that as by this rule of God's justice, they who die in great and deadly sins, not cancelled by repentance, will be eternally punished in hell—so by the same rule of God's justice, they who die in lesser or venial sins (which is certainly the case of a great many) will be punished somewhere for a time, till God's justice be satisfied; and this is what we call purgatory.

(2.) Because the Scripture assures us, that *there shall in no wise enter into the heavenly Jerusalem any thing that defileth*, or that is *defiled*. (Rev. xxi. 27.) So that, if the soul be found to have the least spot or stain at the time

of her departure out of this life, she cannot in that condition go straight to heaven. Now how few are there who depart this life perfectly pure from the dregs and stains to which we are ever subject in this state of mortality? And yet God forbid that every little spot or stain should condemn the soul to the everlasting torments of hell. Therefore there must be a middle place for such as die under these lesser stains.

(3.) Because the Scripture assures us, that we are to render an account hereafter to the great Judge, even for every idle word that we have spoken; and consequently, every idle word not cancelled here by repentance, is liable to be punished by God's justice hereafter. (Matt. xii. 36.) Now no one can think that God will condemn a soul to hell for every idle word; therefore there must be another place of punishment for those that die guilty of these smaller transgressions.

(4.) Because as St. Paul informs us, that *every man's work shall be made manifest* by a fiery trial, and they who have built upon the foundation, which is Christ, wood, hay, and stubble (that is, whose works have been very imperfect and defective, though not to the degree of losing Christ), *shall suffer loss; but themselves shall be saved, yet so as by fire.* (1 Cor. iii. 13, 14, 15.) Which place cannot be well explained any other-wise than of the fire of purgatory.

(5.) Because our Lord tells us, that "whosoever shall speak a word against the Son of Man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven

him, either in this world or in the world to come." (Matt. xii. 32.) Wherefore our Lord (who could not speak anything absurd or out of the way) would never have mentioned *forgiveness in the world to come*, if sins not forgiven in this world could never be forgiven in the world to come. Now if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place or purgatory; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness.

Add to these texts of Scripture, the prison mentioned, out of which a man *shall not come, till he has paid the uttermost farthing* (Matt. v.); *and the spirits in prison* to which our Saviour is said to have gone to preach. (1 Pet. iii. 18, 19, 20.)

Q. What grounds have you for purgatory from perpetual tradition?

A. Because, as we have seen already, the Jewish Church long before our Saviour's coming, and the Christian Church from the very beginning, have offered prayers and sacrifice for the repose and relief of the faithful departed, as appears from innumerable testimonies of the fathers, and from the most ancient liturgies of all Christian churches and nations, which consent, so ancient and so universal, of all ages and of all nations, is a most convincing argument that this practice came by tradition from the apostles, and consequently, that the belief of a purgatory is an apostolic tradition; for what sense could there be in praying for the repose and relief of the souls of the faithful departed, if

there were no middle place, but all went straight to heaven or hell !

Q. What grounds have you for the belief of a purgatory from the authority of the Church ?

A. Because the Church of Christ hath declared that there is a purgatory, as well by condemning Arius of old for an heretic for denying that the prayers of the living did the dead any service, as also by the express definitions of her general councils. Now the Scripture most evidently teaches us, in many places, that we are to hear and obey the Church, and that Christ and the Holy Ghost will be always with the Church to guide her into all truth and that the gates of hell shall not prevail against her. So that what the Church has thus declared can be no error, but must needs be a certain truth.

Q. What grounds have you for the belief of a purgatory from reason ?

A. Because reason teaches these two things. (1.) That every sin, be it ever so small, is an offence to God, and consequently deserves punishment from the justice of God ; and therefore that every person who dies under the guilt of any such offence unrepented, must expect to be punished by the justice of God. (2.) That there are some sins, in which a person may chance to die, that are, either through the levity of the matter, or for want of a full deliberation in the act, not such as to deserve everlasting punishment. From whence it plainly follows, that besides the place of everlasting punishment, which we call hell, there must also be a place of temporal punishment

for such as die in those lesser offences, and this we call purgatory.

Q. But does not the blood of Christ sufficiently purify us from all sins, without any other purgatory?

A. The blood of Christ purifies none, who are once come to the use of reason, from any sin without repentance; and therefore such sins as have not been here recalled by repentance, must be punished hereafter, according to the established rule of divine justice, either in hell, if the sins be mortal; or if venial, in purgatory.

Q. Do you then think that any repentance can be available after death?

A. No; for God's justice must have place, which will render to every man according to his works. So that we do not believe that the repentance of the souls that are in purgatory, or any thing else that they can then do, can cancel their sins, but they must suffer for them till God's justice be satisfied.

Q. Are they not then capable of relief in that state?

A. Yes, they are, but not from anything they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth, which God in his mercy is pleased to accept of, by reason of that communion which we have with them, in being fellow-members of the same body of the Church, under the same head, which is Christ Jesus.

Q. What do you say to that text of Scripture, *If the tree fall toward the south, or toward the*

north, in the place where the tree falleth there it shall lie (Eccles. xi. 3) ?

A. I say, that it is no way evident that this text has relation to the state of the soul after death, but if it be so understood as to have relation to the soul, it makes nothing against purgatory, because it only proves what every Catholic believes, viz., that when once a soul is come to the south, or to the north, that is, to heaven or to hell, its state is unchangeable.

Q. But does not the Scripture promise rest after death to such *as die in the Lord* (Rev. xiv. 13) ?

A. Yes, it does ; but then we are to understand, that those are said to die in the Lord, who die for the Lord by martyrdom ; or at least, those who at the time of their death are so happy as to have no debts or stains to interpose between them and the Lord. As for others, who die but imperfectly in the Lord, they shall rest indeed from the labours of this world ; but, as their works that follow them are imperfect, they must expect to *receive from the Lord according to their works.*

Q. Christ said to the thief upon the cross, *This day thou shalt be with me in paradise.* (Luke xxiii.) What appearance then is there that any one dying in God's grace should go to purgatory ?

A. The case of this penitent thief, to whom Christ was pleased to give a full discharge at once of all his sins, was extraordinary, as his faith and confession were extraordinary ; and therefore, to make a general rule from this particular instance is a bad way of arguing ; the more so because we

have reason to be convinced that not one in a thousand dies so perfectly penitent as to be perfectly purged before death from all the dregs of sin, which was the particular grace granted to the penitent thief.

If you ask me what is meant by paradise in that text, and how the penitent thief could be with Christ that day in paradise, before our Lord had taken possession of heaven for himself and us, by his resurrection and ascension,—I answer, that our Lord descending after death into limbo, to the holy fathers, made that place a paradise, by manifesting his glory to those happy souls: and this was the paradise into which he introduced the penitent thief immediately after his death.

CHAP. XV.—On the Sacrament of Holy Orders.

Q. What do you mean by the sacrament of holy orders?

A. A sacrament by which the ministers of Christ are consecrated to their sacred functions, and receive grace to discharge them well.

Q. How do you prove that holy orders is a sacrament?

A. Because they are a visible sign of invisible grace, and that by divine institution, or by the ordinance of Christ—which alone can annex the gift of grace to any outward rite or ceremony.

The outward and visible sign is found in the imposition or laying on of the bishop's hands, and prayer: after which sort we find the seven

deacons ordained, Acts vi. 6, and St. Paul and St. Barnabas, Acts xiii. 3. The invisible grace conferred by this imposition of hands is thus attested, *Stir up the grace of God which is in thee, by the imposition of my hands.* (2 Tim. i. 6.) And the divine institution of holy orders is gathered as well from the use of the apostles, and the perpetual tradition of the Church, as from those texts in which Christ bequeathed the whole power of the priesthood to his disciples and to their successors, *Do this in remembrance of me* (Luke xxii. 19); and *Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; whosoever sins ye retain, they are retained.* (John xx. 22, 23.)

Q. By what steps do persons ascend the Catholic Church to the order of priesthood?

A. (1.) They must be initiated by the clerical tonsure, which is not properly an order, but only a preparation for orders. The bishop cuts off the extremities of their hair, to signify their renouncing the world and its vanities; and vests them with a surplice, and so receives them among the clergy.

(2.) They must pass through the minor or lesser orders.

(3.) From the minor orders they are promoted to the order of sub-deacon, which is the first of those that are called holy. In the conferring of this order, the bishop puts the candidates in mind that hitherto they have had the liberty to quit the ecclesiastical calling, and engage themselves by marriage in the world; but if they will be ordained sub-deacons, which he leaves to their choice, they are thereby dedicated for ever to the service of God and his Church, in the state of perpetual continence. Sub-deacons are also obliged to the canonical hours of the church-office, and in the high mass assist the deacon in his ministry.

(4.) From the order of sub-deacon they are advanced to the order of deacon, which is conferred upon them by the imposition of the bishop's hand, and by delivering to them the book of the gospels. The deacon's office is to assist the bishop or priest in the sacrifice of the mass, to sing and to preach the gospels, to baptize, &c.

(5.) From the order of deacon, the next ascent is to the order of priest or presbyter, above which is the order of bishops, amongst whom the chief is the Pope.

Q. In what manner is the order of priesthood administered ?

A. In the following manner :

The person that is to be ordained is presented to the bishop by the arch-deacon, desiring in the name of the Church, that he may be promoted to the priesthood, and bearing testimony of his being worthy of that office. Then the bishop publishes to the clergy and people there present the designed promotion, that if any one has anything to allege against the person that is to be ordained, he may freely declare it. If no one appears to allege anything against him, the bishop proceeds to admonish him of the duties and functions of the priesthood, and exhorts him to a diligent discharge thereof. After which, both the bishop and the person that is to be ordained prostrate themselves in prayer, whilst the litanies are sung or said by the choir or clergy there present, which being ended, the bishop stands up, and the person that is to be ordained kneeling, the bishop first, and then all the priests present, one after another, lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and by revesting him with the priestly ornaments; then the Holy Ghost is invoked by the hymn *Veni Creator*; after which the bishop anoints the hands of the person that is to be ordained, and then delivers into his hands the chalice with the wine and water, and the paten with the bread, saying, "Receive the power to offer sacrifice to God, and celebrate mass, as well for the living as for the dead, in the name of the Lord." Then the person

ordained says mass with the bishop, and receives the holy communion at his hands. At the end of the mass, the bishop again imposes his hands upon him, saying those words of Christ, "Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained." (John xx. 22, 23.) After which he receives from him the promise of obedience, and gives him the kiss of peace.

CHAP. XVI.—Of the Superiority of Bishops, and of the Supremacy of the Pope.

Q. How do you prove, that besides priests or presbyters, there has been always in the Church the order of bishops superior to that of priests?

A. I prove it both from Scripture and perpetual tradition.

The New Testament in several places mentions bishops, as Phil. i. 1, 1 Tim. iii. 2, Tit. i. 7, Acts xx. 28; and it is visible, that the angels of the seven Churches of Asia, mentioned in the 1st, 2nd, and 3rd chapters of the "Revelations," were the bishops of those sees, and accordingly had a jurisdiction over them. It is no less visible from the Epistle of St. Paul to Timothy and Titus, that both one and the other were bishops, with power of ordaining inferior priests; and Timothy in particular is instructed by the apostle in what manner he is to comport himself to the priests under him. (1 Tim. v. 17, 19.) And as for perpetual tradition, it is evident from all kinds of monuments, and from the most ancient Church history, that the Church has always been governed by bishops, and that the apostles everywhere es-

established bishops. Thus, St. Irenæus, Tertullian, and other ancients assure us, that Linus and Clement were ordained bishops by St. Peter and St. Paul for the see of Rome. Thus, Eusebius and other ancient monuments inform us, that St. Mark was the first bishop of Alexandria, and was succeeded by Anianus; that Evodius and Ignatius, disciples of the apostles, were, after St. Peter, the first bishops of Antioch; that St. James was constituted by the apostles the first bishop of Jerusalem, and had for successor Simeon, the son of Cleophas; that St. Polycarp was made bishop of Smyrna, by St. John, &c.

Q. How do you prove that amongst bishops, one should be head and have a jurisdiction over the rest?

A. Because Christ has so appointed, who gave the pre-eminence to St. Peter with respect to the rest of the apostles, as appears from Matt. xvi. 18, 19, when in reward of his faith, and confession of his divinity, he confirmed to him the name of *Peter* or *rock*, and promised him, that “upon this rock” he would build his Church, and the gates of hell should not prevail against it; and that he would give him the “keys of the kingdom of heaven,” &c.

And from John xxi. 15, &c., when our Lord, after having asked St. Peter, “*Dost thou love me more than these?*” three times, committed to him the charge of all his lambs and sheep, without exception, that is, of his whole Church. Hence, Matt. x. 2, reckoning the names of the apostles, says, *The first Simon, who is called Peter*. Now it does not appear that he could

be said to be the first upon any other account but by reason of his supremacy ; for that he *was* first in age is more than appears, and that he *was* first in calling is not true ; for St. Andrew came to Christ before Peter, and was probably the elder brother ; and certain it is, that the evangelists, in reckoning up the names of the apostles upon several occasions, neither follow the order of their age nor of their calling, yet always reckon Peter in the first place, and sometimes, more clearly to intimate his pre-eminence, name him alone as chief or prince ; as Mark i. 36—*Simon, and they that were with him.* Luke ix. 32—*Peter, and they that were with him.* Acts ii. 14—*Peter standing up with the eleven.* Acts v. 29—*Peter and the apostles answered and said, &c.*

It is also worth observing, that our Lord was pleased to teach the people out of Peter's ship, Luke v. 3 ; that he ordered the same tribute to be paid for himself and Peter, Matt. xvii. 27 ; that he particularly prayed for Peter that his faith should not fail, and ordered him to confirm or strengthen his brethren, Luke xxii. 32, &c.

Q. How do you prove that St. Peter was to have a successor in this office of chief bishop of the Church ?

A. Because, as Christ established his Church to remain till the end of the world (Matt. xxviii. 20), so he most certainly designed that the form of government which he established in his Church should remain for ever.

Hence, supposing the supremacy of St. Peter, which we have above proved from Scripture, it

cannot be questioned but that our Lord designed that supremacy, which he appointed for the better government of his Church, and the preserving of unity, should not die with Peter, any more than the Church (with which he promised to remain for ever), but should descend, after Peter's decease, to his successors. For it is not to be imagined that Christ should appoint a chief bishop for the government of his Church, and maintaining unity in the apostles' time, and design another kind of government for succeeding ages, when there was a probability of greater danger of schism, and consequently much greater need of one head to preserve all in one faith and one communion.

Q. But how do you prove that the Pope or Bishop of Rome is this successor of St. Peter?

A. I prove it:

(1.) Because the Church never acknowledged any other for her chief pastor; and no other does, or ever did, put in a claim to the spiritual supremacy, in quality of St. Peter's successor: so that, supposing what has been proved, that Christ appointed a chief pastor for his Church, the bishop of Rome must be he.

(2.) I prove it from the current sense of the holy fathers and councils that have acknowledged this supremacy in the see of Rome and her bishops. E. g., St. Ignatius, disciple of the apostles, in the beginning of his Epistle to the Romans, where he calls the Church of Rome the presiding Church; St. Irenæus, who calls the same, "The greatest and most ancient Church, founded by the two most glorious apostles Peter

and Paul;" and adds, that all sectaries are ~~con~~-founded by the Roman tradition: "for to this Church, by reason of its *more powerful principality*," says he, "it is necessary that every Church resort or have recourse; in which (Church) the apostolical tradition has always been preserved by those that are in every place;" and St. Cyprian, who calls the see of Rome, "The Chair of Peter," and the principal Church from which the priestly unity has its origin.

And St. Jerome, writing to Pope Damasus, tells him, "I am joined in communion with your Holiness; that is, with the chair of Peter: upon that rock I know the Church is built: whoever eats the lamb out of this house is profane; who-soever is not in this ark shall perish in the deluge," &c.

And St. Augustine, in his Psalm against the Donatists, thus addresses himself to these schismatics: "Come, brethren," says he, "if you have a mind to be engrafted in the vine. It is a pity to see you lie lopped off in this manner from the stock. Reckon up the prelates in the very See of Peter, and in that order of fathers see which has succeeded him. This is the rock over which the proud gates of hell prevail not." And in his 162nd Epistle, he tells the Donatists, "That in the See of Rome the principality (or supremacy) of the apostolic chair was ever acknowledged. *Semper apostolicæ cathedræ viguit principatus.*"

And St. Prosper, in his dogmatic Poem against the Enemies of Grace, calls Rome "The See of St. Peter, which being made to the world the

head of pastoral dignity, rules by religion all that which she possesses, not by her arms." And to the same effect St. Leo the Great, in his first sermon upon St. Peter and St. Paul, thus addresses himself to Rome: "These are they who have advanced thee to this glory, that being made the head of the world, by being St. Peter's see, thou hast a wider extent of religious empire than of earthly dominion. For though by thy many victories thou hast extended thy dominions far and near, by sea and land, yet that which has been subdued by the labour of thy arms is not so much as that which has been made subject to thee by Christian peace."

The supremacy of the bishops of Rome has also been acknowledged by many general councils.

Q. But does not our Lord intimate, Luke xxii. 24, 25, 26, that amongst his disciples none should be the chief or head?

A. No: but only that "he that is greatest should be as the younger, and he that is chief as he that doth serve," ver. 26. Which words, so far from denying, evidently suppose a chief, which is farther confirmed by our Lord's alleging himself for an example in the following verse, who was most certainly chief. So that what is here recommended is not equality of jurisdiction, but humility in superiors.

Q. But does not St. Paul say, 2 Cor. xii. 11—*In nothing am I behind the very chiefest apostles though I be nothing*: where then was St. Peter's supremacy?

A. It is visible that St. Paul speaks with re-

gard to his labours, miracles, and doctrine, in which he was inferior to none; but whether St. Peter or he had a superior jurisdiction, was foreign to the matter he had then in hand, and therefore it is not surprising that he takes no notice of it.

Q. If St. Peter was head, how came St. Paul to withstand him to his face at Antioch, Gal. ii. 11?

A. Because, as the Apostle tells us in the same place, *he was to blame*, viz., in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jews: and this it was that St. Paul reprehended, because of the danger of the Gentiles taking scandal thereby. But this no way disapproves St. Peter's superiority, since no one doubts but that a superior, when in fault, may sometimes be lawfully reprehended by an inferior.

And, after all, do our adversaries imagine that the enhancing the dignity and authority of St. Paul makes anything against the Bishop of Rome, who indeed inherits the succession both of St. Peter and Paul, who both honoured Rome with their preaching and with their death?

CHAP. XVII.—Of the Celibacy of the Clergy.

Q. What is the reason that the Catholic clergy are not allowed to marry?

A. Because, at their entering into holy orders, they make a solemn promise to God and the Church not to do so. Now the breach of such a

promise as this would be a great sin; witness St. Paul (1 Tim. v. 11, 12), where speaking of widows that marry, after having thus engaged themselves to God, he says, they *have damnation, because they have cast off the first faith*; that is, their solemn engagement made to God.

Q. But why does the Church receive none to holy orders but such as are willing to make this solemn engagement?

A. Because she does not think it proper that they who by their office and functions ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life. "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married, careth for the things that are of the world, how he may please his wife." (1 Cor. vii. 32, 33.)

Q. But was it always a law in the Church that the clergy should abstain from marriage?

A. It always was a law in the Church, that bishops, priests, and deacons, should not marry after having received holy orders.

Q. But does not St. Paul say, *Have we not power to carry about a woman a sister, as well as the rest of the apostles, &c.?* (1 Cor. ix. 5.)

A. The Protestant translation has wilfully corrupted the text in this place: it should have been translated *a woman, a sister*.

The apostle speaks not of his wife; for it is visible, from 1 Cor. vii. 7, 8, he had none. But he speaks of such pious women, as, according to the custom of the Hebrew nation, waited upon

the apostles and other teachers, serving them in necessities; as they had done also upon our Lord in time of his mortal life. See St. Luke viii. 2, 3. Though St. Paul, that he might be less burthensome to the faithful, chose rather to serve himself, and live by the work of his own hands.

Q. Does not the apostle require that bishops and deacons should be the *husband of one wife* (1 Tim. iii. 2, 12)?

A. The meaning of the apostle is not that every bishop, priest, or deacon, should have a wife, for he himself had none: and he declares, *But I say to the unmarried and to the widows, it is good for them if they abide even as I.* (1 Cor. vii. 8.)

But his meaning is, that none should be admitted to be a bishop, priest, or deacon, that had been married more than once; which law has ever since been observed in the Catholic Church: for since it was not possible in those days of the first preaching of the gospel (when there were few or no converts, either among the Jews or Gentiles, but such as were married) to have found a sufficient number of proper ministers, if they had not admitted married men, they were consequently obliged to admit such to the ministry; but still with this limitation, provided they had not been twice married. But now the Church has a sufficient number of such as are trained up to a single life, and are willing to embrace perpetual continence, and, therefore, prefers such to the ministry, and is authorized so to do by the apostle. (1 Cor. vii. 32, 33, 38.) And if, after

having consecrated themselves to God in this kind of life, they should be for looking back, and engaging in a married life, they are expressly condemned by the same apostle. (1 Tim. v. 12.)

Q. But is not forbidding marriage called a doctrine of devils, 1 Tim. iv. 3?

A. It certainly was so in those of whom the apostle there speaks, viz., the Gnostics, the Marcionites, the Encratites, the Manicheans, and many other heretics, who absolutely condemned marriage as the work of the devil.

For our parts, no people can reverence marriage more than we do; for we hold it to be a sacrament, and forbid it to none but those that have voluntarily renounced it, to consecrate themselves more effectually to the divine service: and in such as these St. Paul condemns it as much as we: See 1 Tim. v. 12. Observe that these same heretics also condemned absolutely the use of all kinds of meat, not on fasting days only (as was always practised by the Church), but at any time whatsoever; because they looked upon all flesh to be from an evil principle. So that it is evident these were the men of whom the apostle (1 Tim. iv.), intended to speak.

Q. But do you think that a vow of continency so strictly obliges any person, that it would be a sin in such a person to marry?

A. Yes, most certainly; because the law of God and nature requires that we should keep our vows to God. (Deut. xxiii. 21, 23.)

CHAP. XVIII.—Of Religious Orders and Confraternities.

Q. What is the meaning of so many religious orders in the Catholic Church, under different denominations; are not all Catholics of the same religion?

A. Yes, certainly; all Catholics, and consequently all these religious, though called by different denominations, are all of one religion, professing one and the same faith, acknowledging one and the same Church authority, and all the same decisions of the Church; subject to one and the same head, and closely united together in one communion.

Q. In what then do these religious orders differ one from another, if they are all of one religion?

A. They differ in having different rules and constitutions prescribed by their respective founders: different habits; different exercises of devotion and penance; different institutes; some wholly sequestered from the world, and addicted to prayer and contemplation; others employed in preaching, teaching, and converting souls; others tending the sick, redeeming captives, &c., so as to make a beautiful variety in the Church of God of different companies, all tending towards Christian perfection, though by different exercises, according to the spirit of their respective institutes.

Q. Are not all these religious consecrated to God by certain vows?

A. Yes : there are three vows which are common to them all, viz., poverty, chastity, and obedience. By the vow of poverty, they renounce all property in the things of this world, so as to have nothing at their own disposal ; by the vow of chastity, they renounce the conjugal state ; and by the vow of obedience, they give up their own will to follow that of God in the person of their superior.

Q. How do we know that this voluntary poverty, perpetual chastity, and entire obedience, are agreeable to God ?

A. That voluntary poverty, or renouncing the goods and possessions of this world, is agreeable to God, is evident from St. Matt. xix. 21—"If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me." That perpetual chastity is agreeable to God, is no less evident from Matt. xix. 12—"There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake : he that is able to receive it, let him receive it." And that an entire obedience to lawful superiors must needs be agreeable to the divine Majesty, is evident, because *obedience is better than sacrifice* ; since by obedience we give up to God, and for God, that which is naturally most dear to us, viz., our liberty ; and that which stands most in the way of our soul's welfare, viz., our own will and self-love.

Q. Ought any Christian to embrace this state of life without a call from God ?

A. No, certainly ; it would be rashness to attempt it.

Q. How shall any person know if he have a call from God to this state of life?

A. By consulting God, his director, and his own heart.

In choosing a state of life, every one ought to consult God in the first place by fervent prayer; begging daily of him, like the convert St. Paul, Acts ix. 6—*Lord, what wilt thou have me to do?* He ought also to consult a virtuous and prudent director, and lay open to him the inclinations of his heart, and the motives upon which he is inclined to embrace this kind of life; for there is no better proof of a call from God, than when a person, after having consulted God by prayer, finds in himself a strong inclination to a religious life, and that for a long time, and upon motives which have nothing in them of self-love, but are such as could not be suggested but by the grace of God.

Q. What are the motives upon which a Christian should embrace a religious life?

A. To do penance for his sins—to fly from the dangers and corruptions of this wicked world—to consecrate himself wholly to the service of God, and sanctify himself by the exact observance of his vows, and all the exercises of a religious life, and to tend without ceasing to Christian perfection.

Q. But may it not be feared that young persons may too rashly engage themselves by vows in a religious state for which they are not fit?

A. To prevent this inconvenience, the Catholic Church suffers none to be professed in any order

of men or women, without a year's noviceship, by way of probation or trial.

Q. Is a religious state of life very ancient in the Church of God?

A. Yes, very ancient; for (not to mention St. Baptist's life in the wilderness (Luke i. 30), and the lives of the first Christians of Jerusalem, who *had all things in common, and sold their possessions and goods . . . continuing daily with one accord in the temple, &c.* (Acts ii. 44, 45, 46); in which they exhibited a specimen of a religious life), we learn from the most certain monuments of antiquity, that even in the three first centuries there were religious men, and great numbers of nuns or virgins consecrated to God; though neither the one nor the other were as yet formed into regular monasteries till the beginning of the fourth century.

Q. I should be glad to know which are the chief religious orders that flourish at present in the Church of God, together with the names of their founders, the time of their first institution, &c.

A. I shall endeavour to satisfy you as briefly as I can.

St. Augustine, upon his return into Africa about the year 390, with divers others his companions, entered into a religious society, wherein he lived for three years before his coming to Hippo; when, after his coming to that city, where he was first made priest, and afterwards bishop, he erected a monastery within his own house, living there with his clergy in common. To this institution the Canon Regulae of

St. Augustine owe their origin, who have flourished ever since in the Church of God, and have branched out into divers congregations. The hermits of St. Augustine's order, commonly called Austin Friars, derive their institute from his first religious society before his coming to Hippo. Those hermits were translated from deserts into towns, by Pope Innocent IV., to the end, that their godly conversation might be more profitable to their neighbours. From this order Luther apostatized in the 16th century, and like the dragon, Rev. xii. 4, *Drew with him the third part of the stars of heaven* (that is, great numbers of religious of all denominations), *and cast them to the earth.*

Towards the end of the fifth century, St. Benedict retired from the world; and after having practised for many years a religious life in a most eminent degree of perfection, founded twelve monasteries in Latium, and the thirteenth at Mount Cassin, in the kingdom of Naples, from which he happily passed to the mountain of eternity, in the sixth century. He composed an excellent rule, which was afterwards embraced by almost all the religious of the west, till towards the twelfth century; and has furnished the Church of God with innumerable prelates and apostolic men, and heaven with innumerable saints.

From this rule many other orders have sprung besides the Benedictines; such as the Cluniacs, so called from their first abbey of Cluny, in France. These were instituted by St. Odo, in the tenth century, and for a long time flourished

in great sanctity. The Camaldolenses, instituted by St. Romauld, amongst the Apennine mountains, about the year 1000, and to this day edifying the Church, yielding a sweet odour of sanctity to all that come near them. The monks of Valambrosa, instituted by St. John of Gualbert in the 11th century, and so called from the place of their first institution. The Cistercians, so called from their first abbey, founded about the end of the 11th century, by St. Robert, abbot of Molesme, in France. St. Robert, being obliged to return to his abbey of Molesme, left for his successors, St. Albericus, who was succeeded by St. Stephen Harding, an Englishman, who had the happiness to receive St. Bernard into his society, by whose preaching and miracles this order was wonderfully propagated. Of this order is the famous abbey of La Trappe, in France, which in these our days has renewed the austerities and abstracted lives of the primitive religious.

Towards the end of the 11th century, St. Bruno, a doctor of Paris, with six companions, retired from the world to the desert mountains of Carthusia, in the diocess of Grenoble, in Dauphiné, and there laid the foundation of the order of the Carthusians, formerly in England called the Charter-house monks; who, to this day, have happily preserved their primitive fervour, keeping perpetual silence (only when they are singing the praises of God), perpetual abstinence, wearing always a rough hair shirt, and continually employed in prayer and contemplation.

About the year 1120, St. Norbert, who had exchanged the court life for the voluntary poverty

recommended by the gospel, founded an order of Canon Regulars, from him called Norbertines, and Premonstratenses, from Premontre, the place of their first abbey, in the diocess of Leon, in France.

In the same age also was instituted, in France, the order of the Blessed Trinity, for the redemption of captives out of the hands of infidels, by St. John de Matha and St. Felix de Valois, two holy priests and solitaires invited to this charitable work by divine visions; and in the following age another order was instituted in Spain, for the same end, by St. Peter Nolasco, which is commonly called the order of our Lady de Mercede, or of the Redemption.

About the year 1200, the Carmelites were first brought into Europe, and quickly spread through all parts of Christendom, where they have flourished exceedingly; but nowhere more than heretofore in England, where, from the colour of their mantles, they were called White Friars. These were originally hermits, living upon Mount Carmel, who, whilst the Christians were in possession of Syria and the Holy Land, were assembled together by Aimeric, the patriarch of Antioch, and received a rule from Albert, patriarch of Jerusalem. This rule was afterwards mitigated by the Pope, but embraced again in its full extent by St. Teresa, in the sixteenth century, and by the friars and nuns that follow her reform, and are called Discalced, or Barefooted Carmelites.

Not long after, the Carmelites coming into Europe, God was pleased to raise two new orders,

which have flourished from that time to this day, and furnished the Church with several Popes, innumerable cardinals, bishops, ecclesiastical writers, and apostolic men, and have both been very fruitful in saints, viz., the order of St. Dominic, and that of St. Francis. The Dominicans, or Friars Preachers, were instituted for preaching the gospel to infidels and sinners, which they have done with great success. These were formerly in our country called Black Friars, from the colour of their cloak or outward habit, which is black, as the Franciscans were called Grey Friars. St. Francis would have his religious, for humility, called Friars Minors, whom he trained up in great poverty and penance. And so great and speedy was the increase of this order, that in a chapter held by the saint himself at Assisium, there were assembled no less than five thousand religious. This order at present is the most numerous in the Church of God, and is divided into three chief branches, under their respective generals, viz., the Conventuals, the Observants, and the Capuchins. The Observants are again subdivided into Cordeliers, Recollects, &c. Besides which, there is the congregation of St. Peter of Alcantara, which is the most strict of all. The nuns who follow the rule of St. Francis are commonly called Poor Clares, from St. Clare, who first received the habit from St. Francis, and was the first abbess. Besides these, there are Capuchinesses or Penitents, nuns of the third order of St. Francis, &c.

The sixteenth century gave rise to several new orders: the Theatins, or Regular Clerks, were

instituted anno 1528, by St. Cajetan^{us} Thianæus, a man of apostolic life. This order flourishes very much in Italy, as well as the Barnabites, or Regular Clerics of St. Paul.

The Jesuits, or Society of Jesus, were instituted by St. Ignatius of Loyola, anno 1540, as a troop or company of auxiliaries to assist the pastoral clergy in that time of the Church's great necessity ; to labour in the conversion and sanctification of souls ; to train up youth in piety and learning ; to defend the faith against heretics, and propagate it amongst infidels : in all which particulars this order has done signal service to the Church in these two last centuries.

About the same time St. John of God founded an order of Religious Brethren, to take care of the sick, and to provide for them all necessary assistance both for soul and body.

In the beginning of the 17th century, St. Francis de Sales, bishop of Geneva, instituted the order of the Nuns of the Visitation of the Blessed Virgin.

Besides these religious orders, there are certain regular congregations of clergy living in common, though not under the ties of religious vows : as the Oratorians, instituted by St. Philip Neri in the sixteenth century ; the Fathers of the Christian Doctrine ; the Lazarists, or Fathers of the Mission, &c.

Q. Are there not also many confraternities amongst the Catholics, in which many of the laity are enrolled : pray what is the meaning of these confraternities ?

A. These confraternities or brotherhoods are

certain societies or associations, instituted for the encouragement of devotion, or for promoting of certain works of piety, religion, and charity, under some rules or regulations, though without being tied to them so far as that the breach or neglect of them would be sinful. The object of these confraternities is, that thereby good works may be promoted, the faithful encouraged to frequent the sacraments, to hear the word of God, and mutually to assist one another by their prayers.

CHAP. XIX.—Of the Sacrament of Matrimony, and of the Nuptial Benediction.

Q. When was matrimony instituted?

A. It was first instituted by God Almighty, between our first parents, in the earthly paradise, Gen. ii.

This institution was confirmed by Christ in the New Testament, St. Matt. xix. 4, 5, 6, where he concludes, *What God hath joined together let no man put asunder*. And our Lord, to show that this state is holy, and not to be condemned or despised, was pleased to honour it with his first miracle, wrought at the wedding of Cana, John ii.

Q. What are the ends for which matrimony is instituted?

A. For the procreation of children, which may serve God here, and people heaven hereafter; and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to one another's salvation.

Q. How do you prove that matrimony is a sacrament?

A. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man, as being a sacred sign or mysterious representation of the indissoluble union of Christ and his Church.

Hence St. Paul expressly calls it a *great sacrament* or *mystery* (Eph. v. 31, 32), with regard to Christ and his Church; and as such it has been always acknowledged in the Catholic Church.

Q. Does matrimony give grace to those that receive it?

A. Yes, if they receive it in the dispositions that they ought.

Q. In what dispositions ought persons to receive the sacrament of matrimony?

A. They ought to be in a state of grace by confession; their intention ought to be pure, viz. :—

To embrace this holy state for the ends for which God instituted it; and if they be under the care of parents, &c., they ought to consult them, and be guided by their advice.

Q. In what manner does the Catholic Church proceed in the administration of matrimony?

A. In the following manner :—

(1). She orders that the banns should be proclaimed before the celebration of marriage; to the end, that if any one knows any impediment why the parties may not by the law of God or his Church be joined in matrimony, he may declare it.

(2.) The parties are to be married by their own parish priest, or a priest authorized by him, in the presence of two or three witnesses.

(3.) The parties express, in the presence of the priest, their mutual consent; according to the usual form of the Church: after which the priest says, "I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

(4.) The priest blesses the ring according to this form:—

V. "Our help is in the name of the Lord."

A. "Who made heaven and earth."

V. "O Lord, hear my prayer."

A. "And let my cry come to thee."

V. "The Lord be with you."

A. "And with thy spirit."

Let us pray.

"Bless, + O Lord, this ring, which we bless + in thy name, that she who shall wear it, keeping inviolable fidelity to her spouse, may ever remain in peace and in thy will, and always live in mutual charity. Through Christ our Lord. Amen."

Then the priest sprinkles the ring with holy water, and the bridegroom taking it, puts it on the fourth finger of the left hand of the bride, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here also, according to custom, the bridegroom puts some gold and silver into the hand of the bride, saying, "With this ring I thee wed, this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow."

After this the priest says, V. "Confirm, O God, this which thou hast wrought in us." A. "From thy holy temple which is in Jerusalem." V. "Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, &c. And lead us not into temptation." A. "But deliver us from evil." V. "Save thy servants." A. "Who trust in thee, O my God." V. "Send them help, O Lord, from thy sanctuary." A. "And defend them from Sion." V. "Be to them, O Lord, a tower of strength." A. "Against the face of the enemy." V. "O Lord, hear my prayer." A. "And let my cry come to thee." V. "The Lord be with you." A. "And with thy spirit."

(5.) After this, if the nuptial benediction is to be given, the priest says the mass appointed in the Missal for the bridegroom and the bride; and having said the Pater Noster, turning about to the new-married couple, he says over them the following prayers:—

“Mercifully give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind; that this tie, which is made by thy authority, may be preserved by thy grace. Through our Lord Jesus Christ,” &c.

“O God, who by thy omnipotent hand didst create all things of nothing; who at the first forming of the world, having made man to the likeness of God, didst out of his flesh make the woman, and give her to him for his help; and by this didst inform us that what in its beginning was one ought never to be separated: O God, who by so excellent a mystery hast consecrated this union of both sexes, that thou wouldst have it to be a type of that great sacrament which is betwixt Christ and his Church: O God by whom this contract and mutual commerce has been ordained, and privileged with a blessing, which alone has not been recalled, either in punishment of original sin, or by the sentence of the flood; mercifully look on this thy servant, the bride, who, being now to be given in marriage, earnestly desires to be received under thy protection. May love and peace abound in her; may she marry in Christ, faithful and chaste; may she ever imitate the holy women of former times; may she be as acceptable to her husband as Rachael, and as discreet as Rebecca; may she in her years and fidelity be like Sarah, and may the author of evil at no time have any share in her actions; may she be steady in faith and the commandments; may she be true to her engagements, and flee all unlawful addresses; may she fortify her infirmity by thy discipline; may she be gravely bashful, venerably modest, and well learned in the doctrine of heaven; may she be fruitful in her offspring; may she be approved and innocent, and may her happy lot be to arrive at length to the rest of the blessed in the kingdom of heaven; may they both see their

children's children to the third and fourth generation, and live to a happy old age. Through the same Lord Jesus Christ," &c.

After the priest's communion, they both receive the blessed sacrament; and at the end of the mass, before the usual blessing of the people, the priest turns to the bridegroom and bride, and says:—

"The God of Abraham, the God of Isaac, and the God of Jacob be with you; and may he fulfil his blessing in you, that you may see your children's children to the third and the fourth generation; and afterwards enter into the possession of everlasting life, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God for ever and ever. Amen."

Q. Why does not the Church allow of the solemnity of marriage from the first Sunday of Advent till after Twelfth-day; nor from Ash-Wednesday till after Low-Sunday?

A. Because the times of Advent and Lent are times of penance, as the times of Christmas and Easter are times of extraordinary devotion, and therefore are not proper for marriage feasts, or such-like solemnities.

Q. What are the duties of married people to one another?

A. You shall hear them from Scripture, Ephes. v. 22:—"Let women be subject to their husbands, as to the Lord." Ver. 23—"Because the husband is head of the wife, as Christ is the head of the Church: he is the Saviour of his body." Ver. 24—"Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things." Ver. 25—"Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it." Ver. 28—"So also ought men to love their wives as their own

bodies : he that loveth his wife, loveth himself." Ver. 29—"For no man ever hateth his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church." Ver. 30—"Because we are members of his body, of his flesh, and of his bones." Ver. 31—"For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh." (Gen. ii.) Ver. 32—"This is a great sacrament, but I speak in Christ and in the Church." Ver. 33—"Nevertheless, let every one of you in particular love his wife as himself: and let the wife fear her husband." See, to the same effect, Coloss. iii. 18, 19.

1 Peter, iii. 1.—"Let wives be subject to their husbands; that if any believe not the word, they may be won without the word by the conversation of their wives." Ver. 2—"Considering your chaste conversation with fear." Ver. 3—"Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel." Ver. 4—"But the hidden man of the heart, in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God." Ver. 5—"For after this manner heretofore the holy women also who trusted in God adorned themselves, being in subjection to their own husbands." Ver. 6—"As Sarah obeyed Abraham, calling him Lord, whose daughters ye are," &c. Ver. 7—"Husbands likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life, that your prayers be not hindered."

Q. What are the duties of married people with regard to the education of their children ?

A. They are obliged to train them up, from their very infancy, in the fear of God, and to give them early impressions of piety ; to see that they be instructed in the Christian doctrine, and that they be kept to their prayers and other religious duties ; in fine, to give them good example, and to remove from them the occasions of sin, especially bad company and idleness.

Q. Does the Catholic Church allow her children to marry with those that are not of her communion ?

A. She has often prohibited such marriages, as may be seen in the canons of various councils ; though sometimes, and in some places, the pastors of the Church, for weighty reasons, have dispensed with this law, and celebrated such marriages.

Q. Why is the Church so averse to these kind of marriages ?

A. (1.) Because she would not have her children communicate in sacred things, such as matrimony is, with those that are out of her communion. (2.) Because such marriages are apt to give occasion to dissensions in families, whilst one of the parties draws one away, the other another. (3.) Because there is a danger of the Catholic party being perverted, or at least of not being allowed the free exercise of religion. (4.) Because there is a danger of the children being brought up in error, of which we have seen some sad instances. Where note, that those bargains are by no means to be allowed of, by which the

contracting parties agree to have the boys brought up in the religion of the father, and the girls to follow that of the mother. God and his Church will have no such division, nor thus give up their right to any one.

CHAP. XX.—THE FASTS OF THE CATHOLIC CHURCH.

§ 1.—Of Fasting and Abstinence in general.

Q. Have you any reason to think that fasting and abstinence are agreeable to God?

A. Yes, certainly.

John the Baptist's abstinence is commended. (Luke i. 15, and Matt. iii. 4.) And Anna the prophetess is praised, for *serving God with fasting and prayer night and day*. (Luke ii. 37.) The Ninevites by fasting obtained mercy. (Jonas iii. 5.) Daniel joined fasting with prayer (Dan. ix. 3), and by fasting was disposed for heavenly visions. (Dan. x. 3, 7, 12.) The royal prophet *humbled his soul in fasting*. (Psalm xxxiv. 13.) Ezra and Nehemiah sought and found seasonable aid from God by fasting. (Ezra viii. 23, and Nehemiah i. 4.) And God, by the prophet Joel, calls upon his people *to turn to him with all their heart, in fasting, weeping, and mourning*. (Joel ii. 12.)

Q. But did our Lord Jesus Christ design that his followers should fast?

A. Yes:

He not only gave them an example by fasting forty days (Matt. iv. 2), and prescribed to them

lessons concerning fasting (Matt. vi. 16, &c.), but also expressly affirmed, that after the Bridegroom should be taken from them, that is, after his passion, resurrection, and ascension, all his children, that is, all good Christians, should fast. (Matt ix. 15 ; Mark ii. 20 ; Luke v. 35.) Hence we find the first Christians at Antioch fasting (Acts xiii. 2) ; and Paul and Barnabas ordained with prayer and fasting (ver. 3) ; and the priests ordained by them in every church with prayer and fasting (Acts xiv. 23) ; and the apostles *approving themselves as the ministers of God*—in fasting. (2 Cor. vi. 4, 5, &c.)

Q. Has fasting any particular efficacy against the devil ?

A. Yes: *This kind [of devils] can go out by nothing but by prayer and fasting, saith our Lord.* (Mark ix. 28.)

Q. What are the ends for which Christians are to fast, and for which the Church prescribes days of fasting and abstinence ?

A. (1.) To chastise ourselves, and to do penance for our sins, that so, like the Ninevites, we may obtain mercy of God. (2.) To curb and restrain our passions and lusts, and to bring the flesh under subjection to the spirit. (3.) To be enabled by fasting to raise our souls the easier to God, and to offer him purer prayer.

Q. Why does the Church prohibit flesh on days of fasting and abstinence ?

A. Not that she looks upon any meats as unclean by the new law ; but she does it that her children may better comply with the ends of fasting, viz., mortification and penance, by

abstaining on those days from that kind of food which is most nourishing and most agreeable.

Q. But is not this condemned by the apostle, where he calls it the doctrine of devils to command *to abstain from meats which God hath created to be received with thanksgiving?* (1 Tim. iv. 3.)

A. The apostle speaks of the doctrine of those who, with the Manichæans and other heretics, forbid the use of meats, not as the Church does, by way of mortification and penance, on days of fasting and humiliation, but as a thing absolutely unclean, and unlawful to be used at any time, as coming from an evil principle.

Q. But does not the apostle say, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake?" (1 Cor. x. 25.)

A. He speaks not this with relation to the days of fasting, as if any sorts of meat might be eaten on fasting days. He speaks, as is visible from the context, with regard to meats offered to idols, which some weak brethren were so much afraid of eating, that upon this account they durst not eat the meat sold in shambles, lest it might have been offered to idols. Upon the same principle the apostle adds, ver. 27—"If any of them that believe not, invite you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions for conscience' sake." Ver. 28—"But if any man say unto you, this has been offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake," &c.

Q. Do you take it, then, to be a sin to eat meat on fasting days, or otherwise to break the Church fasts without necessity?

A. Yes, certainly: because it is a sin to disobey our lawful superiors, and more particularly to disobey the Church of God. *If he neglect to hear the Church, let him be to thee as a heathen and a publican.* (Matt. xviii. 17.)

Q. Does not Christ say, *That which goeth into the mouth doth not defile a man?* (Matt. xvi. 11.)

A. True: It is not any uncleanness in the meat, as many heretics have imagined, or any dirt or dust which may stick to it by eating without first washing the hands (of which case our Lord is speaking in the text you quote) which can defile the soul: for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught; but that which defiles the soul, when a person transgresses the Church fast, is the disobedience of the heart, in breaking the precept of the Church, which God has commanded us to hear and to obey. And thus an Israelite would have been defiled, in the time of the old law, by eating of blood or swine's flesh; and thus our first parents were defiled by eating the forbidden fruit, not by the uncleanness of the food, but by the disobedience of the heart to the law of God.

Q. What are the conditions that ought to accompany a Christian fast, to render it such a fast as God has chosen?

A. The great and general fast of a Christian is to abstain from sin.

God would not accept of the fasts of the Jews, (Isa. lviii.), because on the days of their fasting they were found doing their own will and oppressing their neighbours; so that the first condition that ought to go along with our fasts is, to renounce our sins; the second is, to let our fasts be accompanied with alms-deeds and prayer (Tob. xii. 8); the third, to endeavour to perform them in a penitential spirit.

Q. What persons are excused from the strictness of the Church fast?

A. Children under age, sick and old people; likewise those that upon fasting days are obliged to labour hard; and, in a word, all such who through weakness, infirmity, or other hindrance, cannot fast without great prejudice or danger. Where, note:

(1.) That if the cause be not evident, a person must have recourse to his pastor for a dispensation. (2.) That in some of the above-mentioned cases of a person who may be excused from one part of the fast, and not from another; or may be excused from fasting, and yet not from abstinence. (3.) That such as for some just cause are dispensed from fasting, ought to endeavour, as far as their condition and circumstances will allow, to be so much the more diligent in their devotions, more liberal in their alms, more patient in their sufferings, and to make up, by the interior spirit of penance, what is wanting to the outward fast.

§ 2.—Of the Fast of Lent.

Q. When did the Church first begin to observe the fast of Lent?

A. We know no beginning of it; for it is a fast that has ever been observed by the Church from the time of the apostles, and stands upon the same foundation as the observation of the Lord's day, that is, upon apostolical tradition.

Q. Have the ancient fathers often mentioned this solemn fast of forty days, which we call Lent?

A. Yes; it is mentioned by the holy fathers in innumerable places; who also inform us that they had received it by tradition from the apostles.

Q. For what ends was the fast of Lent instituted.

A. (1.) That by this yearly fast of forty days we might imitate the fast of our Lord (Matt. iv. 2). (2.) That by this institution we might set aside the tithe, or tenth part of the year, to be more particularly consecrated to God by prayer and fasting; as it was commanded in the law to give God the tithe of all things. (3.) That by this forty days' fast, joined with prayer and alms deeds, we might do penance for the sins of the whole year. (4.) That we might at this time enter into a kind of spiritual exercise, and a retreat from the world; to look more narrowly into the state of our souls, to repair our decayed strength, and to provide effectual remedies

against our usual failings for the time to come. (5.) That by this solemn fast we might celebrate in a more becoming manner the passion of Christ, which we particularly commemorate in Lent. In fine, that this fast might be a preparation for the greater solemnity of Easter, and for the paschal communion.

Q. In what spirit would the Church have her children undertake and go through the fast of Lent?

A. In a penitential spirit: that is, with a deep sense of repentance for having offended God; an earnest desire and resolution of a new life, and of mortifying and chastising themselves for their sins. These lessons she inculcates every day in her office and liturgy; witness the hymns prescribed for this holy time, the responsories, collects, tracts, &c. I shall give you a specimen of the spirit of the Church in this regard, by setting down some passages of the Scripture which she orders to be read in her canonical hours of prayer every day during this time.

1. At *Lauds*, Isa. lviii.—“Cry out, cease not, raise thy voice like a trumpet, and declare to my people their wickedness, and to the house of Jacob their sins.”

2. At *Prime*, or the first hour, Isa. lv.—“Seek the Lord whilst he may be found, call upon him whilst he is near.”

3. At *Terce*, or the third hour, Joel ii.—“Be converted to me with your whole heart, in fasting, and weeping, and mourning; and rend your hearts and not your garments, saith the Lord Almighty.”

4. At *Sext*, or the sixth hour, Isa. lv.—“Let the wicked man forsake his ways, and the unjust man his

thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for his mercy is great."

5. At *None*, or the ninth hour, Isa. liii.—"Break thy bread to the hungry, and bring in the needy and the harbourless into thy house; when thou shalt see the naked, clothe him, and despise not thine own flesh."

6. At *Vespers*, or even-song, Joel ii.—"Between the porch and the altar, the priests, the ministers of the Lord, shall mourn, and they shall say, Spare, O Lord, spare thy people: and let not thy inheritance fall into reproach, for the nations to domineer over them."

To the same effect she often repeats in her office the following exhortation: "Let us repent, and amend our sins, lest, being suddenly overtaken by the day of our death, we seek for a time of penance, and be not able to find it."

And again, "Behold now is an acceptable time, behold now are the days of salvation; let us recommend ourselves in much patience," &c.

Q. Why do you call the first day of Lent Ash-Wednesday?

A. From the ceremony of blessing ashes upon that day, and putting them upon the foreheads of the faithful, to remind them that they must very quickly return to dust, and, therefore, must not neglect to lay hold of this present time of mercy, but, like the Ninevites and other ancient penitents, do penance for their sins in sackcloth and ashes. The prayers which are said by the Church for the blessing of the ashes are directed for the obtaining of God the spirit of compunction, and the remission of sins, for all those who receive the ashes; and the priest, in making the sign of the cross with the ashes on the forehead of each one of the faithful, says these words—

“Remember, man, that thou art dust, and to dust thou shalt return.”

Q. Was it ever the custom of the Catholic Church to meet on that day to curse sinners?

A. No; but to pray to God to obtain mercy for sinners.

Q. What benefit is it to the faithful to have regular times of fasting set aside by the Church, rather than to be left to their own discretion to fast when they please?

A. (1.) It is to be feared that many would not fast at all, were they not called upon by these regular fasts of the Church. (2.) It is not to be doubted but that sinners may more easily and readily find mercy when they thus join all in a body with the whole Church of God in suing for mercy.

Q. But is this mercy to be expected, if sinners only mortify themselves in point of eating, and in all other things indulge themselves in their accustomed liberties?

A. It is certain that the true spirit of penance, which is the spirit of Lent, requires that they should be mortified, not only in their eating, but also by retrenching all superfluities in other things, as in drinking, sleeping, idle visits, and unnecessary diversions.

Q. What do you think of preparing for Lent by a carnival of debauchery and excess?

A. I think it is a relic of heathenism, infinitely opposite to the spirit of the Church. The very name of Shrovetide, in the language of our forefathers, signifies the season or time of Confession; because our ancestors were accustomed,

according to the true spirit of the Church, to go to confession at that time, that so they might enter upon the solemn fast of Lent in a manner suitable to this penitential fast.

Q. Why is the Alleluia laid aside during the time of Lent?

A. Because it is a canticle of joy, and, therefore, is omitted in this time of penance; but instead of it the Church, at the beginning of all the canonical hours of her daily office, repeats these words—"Praise be to thee, O Lord, King of everlasting glory."

Q. Why is the fifth Sunday in Lent called Passion Sunday?

A. Because from that day till Easter the Church in a particular manner commemorates the passion of Christ.

Q. Why are the crucifixes and altar-pieces covered during this time, in which we celebrate Christ's passion?

A. Because the Church is then in mourning for her Spouse, who in his passion was truly a hidden God, by concealing his divinity, and becoming for us as it were *a worm and not a man, the reproach of men, and the outcast of the people.*

§ 3.—Of other Days of Fasting and Abstinence in the Catholic Church.

Q. Does the Church observe any other days of fasting or abstinence besides the forty days of Lent?

A. Yes, she fasts upon the Wednesdays,

Fridays, and Saturdays in the four Ember-weeks, and upon the vigils or eves of some of her festivals.

Q. Which do you call the four Ember-weeks?

A. The four Ember-weeks are the weeks in which the Church gives holy orders at the four seasons of the year, viz. : The first week in Lent, Whitsun week, the third week in September, and the third week in Advent; and they are called Ember-weeks from the custom of our forefathers fasting at that time in sackcloth and ashes, or from eating but of cakes baked under the embers, and from thence called ember-bread.

Q. Why has the Church appointed these fasts of the Ember-days at the four seasons of the year?

A. (1.) That no part of the year might pass without offering to God the tribute of a penitential fast. (2.) That we might beg his blessings on the fruits of the earth, and give him thanks for those which we have already received. (3.) That all the faithful might join at these times in prayer and fasting, to obtain of God worthy pastors; these being the times of their ordination. Thus the primitive Christians fasted at the times of the ordination of their ministers. (Acts xiii. 2, 3; xiv. 22.)

Q. Why does the Church fast upon the eves or vigils of holidays?

A. To prepare her children, by mortification and penance, for the more worthy celebration of those days.

Q. Why do we abstain upon Fridays?

A. Because our Lord suffered for us upon a

Friday. From this rule of abstaining upon Fridays Christmas-day is excepted, should it occur upon a Friday.

CHAP. XXI.—Of the Church Office, or the Canonical Hours of Prayer in the Catholic Church.

Q. What is meant by the Church Office?

A. It is a form of prayer, consisting of psalms, lessons, hymns, &c., used by all the clergy, and by the religious of both sexes, in the Catholic Church.

This office is divided into several parts, commonly called the Seven Canonical Hours, according to the different stages or stations of Christ's passion, viz., the Matins, or midnight office, to which are annexed the Lauds, or morning praises of God; the first, third, sixth, and ninth hours of prayer, commonly called Prime, Terce, Sext, and None; the Vespers, or even-song; and the Complin. All these are duly performed by the clergy and religious every day, according to that of the Royal Prophet. *Seven times in the day I give praise to thee.* (Ps. cxviii.)

Q. Have you any warrant in Scripture for these different hours of prayer?

A. Yes; as to the midnight office,

King David tells us, that *he arose at midnight to confess to God* (Ps. cxviii.); and we find that St. Paul and Silas, even in prison, prayed at midnight, and sang praises to God. (Acts xvi. 25.)

As for Lauds, or praises of God at break of day, they are also recommended to us by the

example of the Psalmist, *O God, my God, to thee do I watch from the morning light* (Ps. lxii.) ; and by the admonition of the wise man, "That we ought to get up before the sun to bless God, and at the rising of the light to adore him." (Wisd. xvi. 28.)

Of Prime, or the first hour of prayer at sun-rising, we may understand that of the Royal Prophet, *In the morning thou shalt hear my voice, &c.* (Ps. v.) At Terce, or the third hour of prayer, it was that the apostles received the Holy Ghost. (Acts ii. 15.) At Sext, or the sixth hour, St. Peter was praying when he was called by a vision to open the Church to the Gentiles. (Acts x. 9.) And we read of the same St. Peter, with St. John, going up to the temple to the ninth hour of prayer. (Acts iii. 1.) For Vespers, or even-song, and Complin, which are evening prayers, we have the example of the Royal Prophet, "In the evening and the morning, and at noonday, I will speak and declare, and he will hear my voice." (Psalm liv.) Hence we find that the night office, the morning praises, the third, sixth, and ninth hours of prayer, and the even-song, were, among the primitive Christians, regularly observed, not only by the clergy, but also by the rest of the faithful ; to which the religious afterwards added the Prime and Complin.

Q. Can you give me a short description of these canonical hours of prayer, according to the Roman Breviary ?

A. Matins begin with the Lord's Prayer, the Hail Mary, and the Apostles' Creed. Then, after a versicle or

two, to call for God's assistance, and the Gloria Patri, &c., follows the 94th Psalm, by which we invite one another to praise and adore God. Then comes a hymn, which is followed by the psalms with their proper anthems, and the lessons of the day, with their responsories. In the Matins for Sundays we read eighteen psalms and nine lessons; on festivals and saints' days we read nine psalms and nine lessons, divided into three nocturns; on Ferial or common days we read twelve psalms and three lessons. The psalms are so distributed that in the week we go through the whole Psalter; the lessons are partly taken out of the Old and New Testament, partly out of the acts of the saints, and the writings and homilies of the holy fathers. Upon festival days, and during the whole paschal time, and upon all Sundays from Easter to Advent, and from Christmas to Septuagesima, we close the Matins with the *Te Deum*.

In the Lauds we recite seven psalms, and one of the scripture canticles, with their respective anthems and a hymn; then the canticle *Benedictus*, with the prayer or prayers of the day; and in the end an anthem and prayer of the blessed Virgin Mary.

The Prime begins with the *Pater*, *Ave*, and *Creed*, "Deus in adjutorium," &c., "Gloria Patri," &c. After which there follows a morning hymn, then the 53rd or 54th Psalm, with a part of the 118th or 119th, to which on Sundays is prefixed the 117th Psalm, and subjoined the Athanasian Creed. Then follows an anthem, a capitulum, or short lesson, with its responsory, and prayers to beg God's grace for the following day.

Terce, Sext, and None, begin with a *Pater* and *Ave*, and consist each of them of a proper hymn and six divisions of the 118th Psalm; which excellent psalm the Church would have her clergy daily recite, because every verse of it contains the praises of God's holy law and commandments, or excites the soul to the love and esteem thereof; or, in fine, prays for the grace to fulfil the same. After the psalm follows an anthem, then a lesson, responsory, and prayer; and each hour is concluded with the *Pater noster*.

Vespers, or even-song, are begun also with *Pater, Ave, &c.*, and consist of five psalms, with their anthems, a short chapter or lesson, hymn, and the *Magnificat*, or canticle of the blessed Virgin Mary, with its proper anthem, and a collect or prayer, to which are usually joined three or four commemorations, consisting of anthems, verses, and prayers.

Complin consists of the Lord's Prayer, the Confiteor, &c., four psalms, an anthem, hymn, lesson, responsory, the canticle "Nunc dimittis," with its anthem, and some short prayers, which are closed with an anthem and prayer of the blessed Virgin, and the *Pater, Ave, and Credo*.

CHAP. XXII.—Of the Festivals of the Catholic Church: where also of the Holy Week, and the Ceremonies thereof.

Q. What are the days which the Church commands to be kept holy, or observed as days of particular devotion?

A. (1.) The Sunday, or Lord's day, which we observe by apostolical tradition instead of the Sabbath. (2.) The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's-day; the Epiphany, or Twelfth-day; Easter-day, or the day of our Lord's resurrection; the day of our Lord's Ascension, Whit-Sunday, or the day of the coming of the Holy Ghost; Trinity-Sunday; Corpus Christi, or the Feast of the blessed Sacrament. (3.) We keep the days of the Annunciation, Assumption, and other festivals of the blessed Virgin Mary. (4.) We observe the Feasts of All Saints, of SS. Peter and Paul, and other Apostles, with other days, which you will find set down in the Missal.

Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church (Matt. xviii. 17; Luke x. 16), and to hold fast the traditions of the apostles (2 Thess. ii. 15); but the Scripture does not in particular mention this change of the Sabbath.

St. John speaks of the Lord's-day (Rev. i. 10), but he does not tell us what day of the week this day was, much less does he tell us that it was to take place on the Sabbath ordained in the commandments; St. Luke also speaks of the disciples meeting together to break bread on the first day of the week (Acts xx. 7); and St. Paul (1 Cor. xvi. 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judæa; but neither one nor the other tells us, whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath: so that, in fact, the best authority we have for this ancient custom is the testimony of the Church.

Q. But ought it not be enough to keep one day in the week, according as it was prescribed in the commandments, without enjoining any other festivals or holidays; especially, since it is expressly said in the commandments, *Six days*

shalt thou labour and do all thy work? (Ex. xx. 9.)

A. God did not think it enough, in the Old Testament, to appoint the weekly Sabbath, which was the Saturday, but, moreover, ordained several other festivals, commanding them to be kept holy, and forbidding all servile work on them.

As the feast of the Pasch, or Passover; the feast of Pentecost; the feast of the Sound of Trumpets, on the first day of the tenth month; the feast of Atonement, on the tenth day of the same month; the feast of the Tabernacles, on the fifteenth day of the same month, &c. See the 23rd chapter of Leviticus. So that when it is said in the law, "*Six days shalt thou labour,*" &c., this must needs be understood, in case no holiday came in the week; otherwise the law would contradict itself.

Q. But does not St. Paul reprehend the Galatians for *observing days, and months, and times, and years?* (Gal. iv. 10.)

A. This is to be understood either of the superstitious observations of lucky or unlucky days, &c.; or, as is far more probable from the whole context, of the observation of the Jewish festivals, which, with the old law, were now abolished, but were taken up by the Galatians, together with circumcision, upon the recommendation of certain false teachers: but far was it from the design of the apostle to reprehend their observation of the Christian solemnities, either of the Lord's-day, or of other festivals observed by apostolical tradition, or recommended by the authority of the Church of Christ: for these

come to us recommended by Christ himself, who says to the pastors of the Church : *He that heareth you, heareth me ; and he that despiseth you, despiseth me.* (Luke x. 16.)

Q. Why was the weekly Sabbath changed from the Saturday to the Sunday ?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday ; as therefore the work of our redemption was a greater work than that of our creation, so the primitive Church thought the day on which this work was completely finished was more worthy her religious observation than that on which God rested from the creation.

Q. What was the reason of the institution of other festivals besides the Lord's-day ?

A. That we might celebrate the memory of the chief mysteries of our redemption ; that we might give God thanks for all his mercies, and glorify him in his saints.

Q. What is the meaning of the institution of Christmas ?

A. To celebrate the birth of Christ ; to give God thanks for sending his Son into this world for our redemption, and that we may upon this occasion endeavour to study and to learn those great lessons of poverty of spirit, of humility, and of self-denial which the Son of God teaches us from the crib of Bethlehem.

Q. What is the reason that on Christmas-day mass is said, in Catholic countries, at midnight ?

A. Because Christ was born at midnight.

Q. Why are three masses said by every priest upon Christmas-day ?

A. This ancient observance may be understood to denote three different births of Christ : his eternal birth from his Father, his temporal birth from his Mother, and his spiritual birth in the hearts of all good Christians.

Q. What is the meaning of the time of Advent before Christmas ?

A. It is a time set aside by the Church for devotion and penance, and is called Advent, or *coming*, because in it we prepare ourselves for the worthy celebrating the mercies of our Lord's first coming, that so we may escape the rigour of his justice at his second coming.

Q. What is the meaning of New-year's-day ?

A. It is the octave of Christmas, and the day of our Lord's circumcision, when he first began to shed his innocent blood for us ; and on this day we ought to study how we may imitate him by a spiritual circumcision of our hearts.

Q. What is the meaning of the Epiphany, or Twelfth-day ?

A. It is a day kept in memory of the coming of the wise men from the East to adore our Saviour in his infancy ; and it is called Epiphany, or *manifestation*, because our Lord then began to manifest himself to the Gentiles. The devotion of this day is to give God thanks for our vocation to the true faith, and, like the wise men, to make our offerings of gold, frankincense, and myrrh ; that is, of charity, prayer, and mortification, to our new-born Saviour. On this day the Church also celebrates the memory of the

baptism of Christ, and of his first miracle of changing water into wine at the marriage of Cana, in Galilee.

Q. What is the meaning of Candlemas-day ?

A. It is the day of the purification of the blessed Virgin after child-bearing, and of the presentation of our Lord in the temple, when the just man, Simeon, who had a promise from the Holy Ghost of seeing the Saviour of the world before his death, received him into his arms, and proclaimed him to be the light of the Gentiles. Upon this account, the Church on this day makes a solemn procession with lighted candles, which are blessed by the priest before mass, and carried in the hands of the faithful, as an emblem of Christ, who is the true light of the world. And from this ceremony this day is called Candlemas, or the Mass of Candles.

Q. What is the meaning of the Annunciation, or Lady-day, the 25th of March ?

A. It is the day of our Lord's incarnation, when he was first conceived by the Holy Ghost in the womb of the blessed Virgin Mary ; and it is called the Annunciation, from the message brought from heaven on this day to the Virgin by the angel Gabriel.

Q. What is the meaning of the Holy Week before Easter ?

A. It is a week of more than ordinary devotion in honour of the passion of Christ.

Q. What is the meaning of Palm-Sunday ?

A. It is the day on which our Lord, being about to suffer for us, entered into Jerusalem sitting upon an ass, as had been foretold by the

prophet Zachariah (ix. 9), and was received with hosannas of joy, accompanied by a great multitude bearing branches of palm in their hands. In memory of which we go in procession round the Church on this day, bearing also branches of palm in our hands, to celebrate the triumphs of our victorious King.

Q. What is the meaning of the Tenebræ Office in Holy Week?

A. The Matins of Christ's passion, which formerly used to be said in the night, and are now said in the evening, on Wednesday, Thursday, and Friday, in Holy Week, are called the Tenebræ Office, from the Latin word which signifies darkness; because towards the latter end of the office all the lights are extinguished, in memory of the darkness which covered all the earth whilst Christ was hanging upon the cross.

Q. What is the meaning of Maundy Thursday?

A. It is the day on which Christ first instituted the blessed sacrament, and began his passion by his agony and bloody sweat.

From the "Gloria in Excelsis" of the mass of this day, till that of the mass of Easter-eve, the bells are silent throughout the Catholic Church, because we are now mourning for the passion of Christ. The altars are also uncovered, and stripped of all their ornaments, because Christ, our true altar, hung naked upon the cross. On this day also prelates and superiors (in Catholic countries) wash, in the Church, the feet of their subjects, after the example of our Lord. (St. John xiii.)

Q. What is the meaning of visiting the sepulchres upon Maunday Thursday?

A. The place where the blessed sacrament is preserved in the Church, for the office of Good-Friday (on which day there is no consecration), is by the people called the sepulchre, as representing by anticipation the burial of Christ. And where there are many churches, the people make their stations to visit our Lord in these sepulchres, and meditate on the different stages of his passion.

Q. What is the meaning of Good-Friday?

A. It is the day on which Christ died for us upon the cross.

The devotion proper for this day, and for the whole time in which we celebrate Christ's passion, is to meditate upon the sufferings of our Redeemer, to study the excellent lessons of virtue which he teaches us by his example in the whole course of his passion; especially his humility, meekness, patience, obedience, resignation, &c., and above all, to learn his hatred of sin, and his love for us; that we may also learn to hate sin which nailed him to the cross, and to love him that loved us even unto death.

Q. What is the meaning of kneeling to the cross and kissing it on Good-Friday?

A. It is to express by this reverence outwardly exhibited to the cross, our veneration and love for him who upon this day died for us upon the cross.

Q. What is the meaning of Holy Saturday?

A. It is Easter-eve, and therefore in the mass of this day the Church resumes her alleluias of

joy which she had intermitted during the penitential time of Septuagesima and Lent.

On this day is blessed the paschal candle, as an emblem of Christ, and his light and glory, which burns during the mass from Easter till the Ascension, that is, during the whole time that Christ remained upon earth after his resurrection. This day and Whitsun-eve were anciently the days deputed by the Church for solemn baptism, and therefore on this day the fonts are solemnly blessed.

Q. What is the meaning of Easter ?

A. It is the chief feast of the whole year, as being the solemnity of our Lord's Resurrection. The devotion of this time is to rejoice in Christ's victory over death and hell, and to labour to imitate his resurrection, by arising from the death of sin to the life of grace.

Q. What is the meaning of Ascension day ?

A. It is the chief feast of the yearly memory of Christ's ascending into heaven, forty days after his arising from the dead.

Therefore it is a festival of joy, as well by reason of the triumphs of our Saviour on this day, and the exaltation of our human nature, by him now exalted above the angels ; as likewise because our Saviour has taken possession of that kingdom in our name, and is preparing a place for us ; and in the mean time he there discharges the office of our High-Priest and our advocate, by constantly representing his death and passion to his Father in our behalf. It is also a part of the devotion of this day, to labour to disengage our hearts from this earth and earthly things, to

remember that we are but strangers and pilgrims here, and to aspire after our heavenly country, where Christ our treasure is gone before us, in order to draw our hearts thither after him.

Q. What is the most proper devotion for the time between Ascension and Whit-Sunday?

A. To prepare ourselves for the Holy Ghost, as the apostles did, by retirement and prayer, and to purify our souls from sin, especially from all rancour and impurity.

Q. What is the meaning of the solemnity of Whitsuntide or Pentecost?

A. It was a festival observed in the old law, in memory of the law having been given on that day in thunder and lightning.

It is observed by us now in memory of the new law having been promulgated on this day by the Holy Ghost's descent upon the apostles in the shape of tongues of fire. The proper devotion for this time is to invite the Holy Ghost into our souls by fervent prayer, and to give ourselves up to his divine influences.

Q. What is the meaning of Trinity Sunday?

A. The Sunday after Pentecost is called Trinity Sunday, because on that day we particularly commemorate that great mystery of three Persons in one God, and glorify the blessed Trinity for the whole work of our redemption, which we have celebrated in the foregoing festivals.

Q. What is the meaning of the solemnity of Corpus Christi?

A. It is a festival observed by the Church, to give God thanks for his goodness and mercy in

the institution of the blessed sacrament; and to this end are ordained the processions and benedictions of this octave.

Q. What is the meaning of the feast of invention, or Finding of the Cross, May the 3rd?

A. It is a day kept in memory of the miraculous finding of the cross of Christ by the Empress Helen, mother to Constantine the Great; and the chief devotion of the Church upon this day, as well as upon that of the Exaltation of the Cross (Sept. 14), is to celebrate the victorious death and passion of our Redeemer.

Q. What are the chief days observed by the Church in honour of the blessed Virgin Mary?

A. Besides her Purification and Annunciation, of which we have already spoken, we keep the day of her Conception, Dec. 8; the day of her birth or Nativity, Sept. 8; and the day of her happy passage to eternity, or the Assumption, Aug. 15. We also keep the day of her Presentation, or consecration to God in the temple, Nov. 21; and of her Visitation, Aug. 2.

Q. What is the meaning of keeping the festivals of the blessed Virgin Mary, and of other saints?

A. (1.) To glorify God in his saints, and to give him thanks for the graces and glory bestowed upon them. (2.) To communicate with those citizens of heaven, and to procure their prayers for us. (3.) To encourage ourselves to imitate their examples.

Q. Does not the Church also observe some days of devotion in honour of the angels?

A. We observe Michaelmas-day in honour of

St. Michael, the archangel, and of all the heavenly legions. We also commemorate an illustrious Apparition of St. Michael, May 8; and we keep the day of our Angel Guardians, Oct. 2, to give God thanks for giving his angels a charge over us.

Q. How do you prove that we have angels for our guardians?

A. From St. Matthew xviii. 10—"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father that is in heaven." Heb. i. 14—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of their salvation?"

CHAP. XXIV.—Of the Invocation of Angels and Saints.

Q. What is the doctrine and practice of the Catholic Church, with regard to the invocation of angels and saints?

A. We hold it to be pious and profitable to apply ourselves to them, in the way of desiring them to pray to God for us; but not so as to address ourselves to them as if they were the authors or disposers of pardon, grace, or salvation; or as if they had any power to help us independently of God's good will and pleasure.

Q. But in some of the addresses made to the saints or angels, I find petitions for mercy, aid, or defence; why is this?

A. The meaning of those addresses is no other than to beg mercy of the saints in this sense, that they would pity and compassionate our

misery, and would pray for us. In like manner, when we beg their aid and defence, we mean to beg the aid and defence of their prayers, and that the angels to whom God has given a charge over us, would assist us and defend us against the angels of darkness.

Q. Have you any reason to believe that it is pious and profitable to beg the prayers of the saints and angels?

A. We have the same reason to desire the saints and angels to pray for us, and to believe it profitable to do so, as we have to desire the prayers of God's servants here upon earth; or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his Epistles. (See Rom. xv. 30; Ephes. vi. 18, 19; 1 Thes. v. 25; Heb. xiii. 13.) For if it be pious and profitable to desire the prayers of sinners upon earth, how can it be otherwise than pious and profitable to desire the prayers of the saints and angels in heaven? Is it, that the saints and angels in heaven have less charity for us than the faithful upon earth? This cannot be, since *Charity never faileth* (2 Cor. xviii. 8); and instead of being diminished, is increased in heaven. Or is it that the saints and angels in heaven have less interest with God than the faithful upon earth? Neither can this be said; for as they are far more holy and pure, and more closely united to his divine Majesty than the faithful upon earth, so must their interest in heaven be proportionably greater. Or is it, that the saints and angels have no knowledge of what passes upon earth, and therefore are not to be addressed

for their prayers? Neither is this true, since our Lord assures us, that *there shall be joy before the angels of God upon one sinner doing penance* (Luke xv. 10), which could not be, if the citizens of heaven knew nothing of what passes here upon earth.

Q. Have you any instances in scripture of the angels or saints praying for us, or offering up our prayers to God?

A. Yes; Zachar. i. 12—"The angel of the Lord answered and said: "O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" Rev. v. 8—"The four-and-twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Rev. viii. 3, 4—"And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel."

Q. Have you any instance in Scripture, of asking the blessing or prayers of angels or saints?

A. Gen. xlviii. 15, 16: "God before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long until this day, the angel which redeemed me from all evil, bless these boys." Rev. i. 4—"Grace be unto you,

and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne." But if there had been no instances in scripture, reason and religion must inform us, that there cannot possibly be any harm in desiring the prayers of God's servants, whether they be in heaven or upon earth.

Q. At least there is no command in Scripture for desiring the prayers of the angels or saints; what do you say to this?

A. The Scripture did not command St. Paul to desire the prayers of the Romans: nor does it command a child to ask its father's blessing, nor the faithful to kneel at their prayers, or pull off their hats when they go to Church; yet these things are no less commendable, as being agreeable to the principles of piety and religion, and so it is with regard to the invocation of the saints and angels. In the meantime, we are sure that there is no law nor command in Scripture against any of these things; and consequently, that they are guilty of great injustice who accuse us of a crime for begging the prayers of the saints: for *where there is no law, neither is there transgression.* (Rom. iv. 15.)

Q. Does not God say *I will not give my glory to another* (Isa. xliii. 8)?

A. Yes; but that makes nothing against desiring the saints to pray to God for us; for this is no more robbing God of his honour, than when we desire the prayers of the faithful here below.

Q. Does it not argue a want of confidence in God's mercy, to have recourse to the prayers of the saints?

A. By no means, no more than it argues a want of confidence in God's mercy to have recourse to the prayers of our brethren upon earth. The truth is, though God be infinitely merciful, and ready to hear our prayers, yet it is our duty, and his will, that we should neglect no means by which we may be forwarded in our progress to a happy eternity; and therefore it is agreeable to his divine Majesty, that we should both pray ourselves without ceasing, and that we should also procure the prayers of our brethren, whether in heaven or on earth, that he may have the honour, and we the profit of so many more prayers.

Q. Have you any proof or instance in Scripture that God will more readily hear his servants when they intercede for us, than if we alone were to address ourselves to him?

A. Yes; Job xlii. 7, 8—"The Lord said to Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, like my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job."

Q. But is it not an injury to the mediatorship of Christ to desire the intercession of the angels and saints?

A. No more than when we desire the intercession of God's servants here: because we desire no more of the saints than we do of our

brethren upon earth, that is, we only desire of them to pray for us, and with us, to him that is both our Lord and their Lord, by the merits of his Son Jesus Christ, who is both our Mediator and their Mediator.

Q. Does not St. Paul say, *There is one God, and one Mediator of God and men, the man Christ Jesus* (1 Tim. ii. 5); and does not this exclude the intercession of the saints?

A. The words immediately following are, *Who gave himself a redemption for all*; so that the plain meaning of the text is, that Christ alone is our *Mediator of Redemption*. But as for intercession and prayer, as nothing hinders us from seeking the mediation of the faithful upon earth to pray for us, so nothing ought to hinder us from seeking the like from the saints and angels, though neither the one nor the other can obtain anything for us in any other way than through Jesus Christ, who is the only Mediator, who stands in need of no other to recommend his petitions.

Q. Have you anything else to add in favour of the Catholic doctrine and practice of the invocation of saints?

A. Yes. (1.) That it is agreeable to the communion of saints, which we profess in the Creed, and of which the apostle speaks—"You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament." &c. (Heb. xii. 22, 23, 24.)

(2.) That it is agreeable to the doctrine and practice of the ancient fathers, saints, and doctors of the Church.

(3.) That it stands upon the same foundation as all other Christian truths, viz., upon the authority of the Church of Christ, which the Scripture commands us to hear, with which both Christ and his Holy Spirit will remain for ever, and against which the gates of hell cannot prevail. (See Matt. xvi. 18, xviii. 17, xxviii. 20; Luke x. 16, John xiv. 16, 17, 26, and xvi. 13.)

(4.) That it has been authorised by God himself, by innumerable miracles in every age, wrought in favour of those who desired the prayers and intercession of the saints.

Q. But what do you say to Col. ii. 18, where St. Paul condemns the religion or worship of angels; and to Rev. xix. 10, where the angel refused to be worshipped by St. John?

A. I say, that neither the one nor the other makes anything against desiring the angels or saints to pray to God for us; for this is not giving them divine worship any more than when we desire the prayers of one another. Now it was adoration or divine worship which the angel refused to receive from St. John, Rev. xix. *I fell at his feet to worship him*, says the apostle; and it was a superstitious worship, and not the desiring of the prayers of the angels, which is condemned by St. Paul, Col. ii. A superstitious worship, I say, either of bad angels, of whom the apostle speaks, verse 15, or of good angels, in such a manner as to leave Christ, *not holding the head*, says the apostle, ver. 19. Such was the worship

which many of the philosophers (against whom St. Paul warns the Colossians, ver. 8,) paid to angels or demons, to whom they offered sacrifices, as to the necessary carriers of intelligence between the gods and men. Such also was the worship which Simon Magus and many of the Gnostics paid to the angels, whom they held to be creators of the world.

Q. What do you think of making addresses to the angels or saints upon our knees? Is not this giving them divine worship?

A. No more than when we desire the blessing of our fathers or mothers upon our knees; which is indeed the very case, since what we ask of our parents when we desire their blessing, is that they would pray to God for us; and this same we ask of the angels and saints.

Q. But is it not giving to the angels and saints the attributes of God, viz., omniscience and omnipresence, that is, knowing all things, and being everywhere, if you suppose that they can hear or know all our addresses made to them?

A. No, we neither believe the angels and saints to *be everywhere* nor yet to have the *knowledge of all things*; though we make no question but they know our prayers, since the Scripture assures us that they offer them up to God. (Rev. v. 8, and viii. 3, 4.)

If you ask me, how they can know our prayers, without being everywhere, and knowing all things? I answer, that there are many ways, by which they may know them.

(1.) The angels may know them by being amongst us in quality of our guardians; and

the saints may know them by the angels whose conversation they enjoy.

(2.) Both angels and saints may see them and know them in God, whom they continually see and enjoy; or by revelation from God, as in God they see the repentance of sinners. (St. Luke xv. 10.) For they that see God face to face, by *the light of glory*, discern all his divine attributes, and in them innumerable secrets impenetrable to nature: and therefore, though they themselves are not *everywhere*, yet by contemplating him who sees and knows all things, they have a vast extent of knowledge of things that pass here below. *In thy light shall we see light*, says the Royal Prophet (Psalm xxxv. (or xxxvi.) 9.) And *we shall be like to him*, says St. John (1 John iii. 2), *for we shall see him as he is*. For now we see, says St. Paul (1 Cor. xiii. 12), *through a glass darkly, but then face to face: now I know in part; but then shall I know, even as also I am known*.

(3.) Both angels and saints may know our petitions addressed to them, by the ordinary way by which spirits speak to one another and hear one another, and that is, by our directing our thoughts to them with a desire of our opening our minds to them; for we cannot otherwise understand or explain the speech and conversation of spirits, who having neither tongues nor ears, must converse together by the directing of their thoughts to one another. Now this kind of conversation by the thoughts may extend to ever so great a distance, as being independent of sound and all other corporeal

qualities, and consequently independent of distance.

Besides all this, the saints, whilst they were here upon earth, knew very well the miseries we labour under in this vale of tears: they also knew that good Christians earnestly desire to be helped by the prayers of God's saints; and as they knew this while they were here upon earth, so they know it still. Consequently, as their charity prompts them to pray for the faithful in general, so is it not to be doubted, but that they pray more particularly for those who stand most in necessity of their prayers, or most earnestly desire their prayers; it being the property of charity which is perfect in heaven, to act in this manner. Hence, it follows, that though we were even to suppose that the saints did not know in particular our addresses, yet it would still be profitable to desire their prayers, because they certainly pray for Christians in general, and for those more particularly who desire the help of their prayers.

In fine, the experience of eighteen hundred years, and the innumerable favours that have been granted in every age to those who have desired the prayers of the angels and saints, has convinced the Church of God, that this devotion is both pleasing to God and profitable to us; and therefore we may dispense with ourselves from a curious inquiry into the manner of their knowing our requests, since we find by experience so great a benefit from them.

Q. But can you prove from Scripture, that the saints enjoy God in heaven before the general resurrection?

A. Yes; this is visibly the doctrine of St. Paul, 2 Cor. v. i, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Ver. 6 and 7: Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith and not by sight) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Where he visibly supposes, that the souls of the saints, when set free from their bodies by death, enter into the *eternal tabernacles*, are present with the Lord, and enjoy his sight. The same thing he supposes, Philip. i. 23, 24—"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide still in the flesh is more needful for you."

CHAP. XXV.—Of the devotion of Catholics to the Blessed Virgin Mary; of her perpetual Virginity; of the Rosary and Angelus Domini.

Q. What is the meaning of the great respect and devotion of Catholics to the blessed Virgin Mary?

A. (1.) It is grounded upon her great dignity as Mother of God, and the close relation which she has thereby to Jesus Christ her son; for how is it possible to love and honour Christ with our whole heart, and not value and love his blessed mother?

(2.) Upon that supereminent grace which was

bestowed upon her to prepare her for that dignity ; upon account of which she was saluted by the angel Gabriel, Luke i. 28—"And the angel being come in, said to her, hail full of grace, the Lord is with thee: blessed art thou among women," and both by the angel and by St. Elizabeth (Luke i. 42), she is styled, *Blessed among women*.

(3.) It is grounded upon her extraordinary sanctity ; for if she was *full of grace* before she conceived in her womb the fountain of all grace, to what a degree of sanctity and grace must she have arrived during so many years as she lived afterwards ? especially since she bore nine months in her womb the Author of all sanctity, and had him thirty years under her roof, ever contemplating him and his heavenly mysteries (Luke ii. 19, 51) ; and on her part never making any resistance to the influence of his graces ever flowing in upon her happy soul.

(4.) It is grounded upon that supereminent degree of heavenly glory with which God has now honoured her in proportion to her grace and sanctity here upon earth, and the great interest she has with her blessed Son, and through him with his heavenly Father.

Q. Is there anything in Scripture that intimates the great devotion that should be paid in all ages to the blessed Virgin ?

A. Yes, it was foretold by herself in the canticle (Luke i. 48), "Behold from henceforth all generations shall call me blessed."

Q. Do you then allow divine honour or worship to the blessed Virgin Mary ?

A. No, certainly : the Church condemns those

who refuse to honour this blessed Mother of God; and equally those who would give her divine worship. She thinks no honour that can be given to any pure creature, too great for the Blessed Virgin; but as she knows that there is an infinite distance between her and God, she is far from offering sacrifice to her, or paying her any worship that belongs to God alone: and whatever honour she gives the Mother, she refers it to the glory of the Son, as the chief motive and end of all her devotions.

Q. But why do you call the Blessed Virgin the *Mother of God*?

A. Because she is truly the Mother of Jesus Christ, who is true God and true man, and consequently she is truly the Mother of God; not by being Mother of the divinity, but by being Mother of him who in one and the same person is both God and man. Hence she is called by St. Elizabeth (Luke i.), "The Mother of my Lord."

Q. Why does the Church in her hymns and anthems style the Blessed Virgin *Mother of Grace, and Mother of Mercy*?

A. Because she is the Mother of him, who is the fountain of all grace and mercy; and is most willing by reason of her supereminent charity, and most able by her great interest with her Son, to obtain grace and mercy for us.

Q. And why is she styled the *Queen of Heaven, or the Queen of Angels and Saints*?

A. Because she is the Mother of the King of Heaven and the greatest of all the saints.

Q. What then do you think of those who pre-

sume to say she was no more than any other woman ; nor ought to have any regard or honour paid to her ?

A. Such as these have very little regard to Jesus Christ, whose mother they treat with so much contempt.

Q. And what do you think of the opinion of those who say, she had other children after the birth of our Saviour ?

A. This was a heresy condemned by the Church, above fourteen hundred years ago, as contrary to apostolical tradition, and to the very creed of the apostles, which styles her Virgin.

Q. Who then were they who are called in the Scripture, the brethren of our Saviour ?

A. They are named by St. Mark, vi. 3, James and Joses or Joseph, and Jude, and Simon, or Simeon :

These were the sons of Mary, the wife of Cleophas, whom the gospel calls the sister, that is, the near kinswoman of the Blessed Virgin, and, therefore, her sons are called our Saviour's brethren, according to the usual Scripture phrase, by which those who are near akin are called brothers and sisters.

Q. But why then is our Saviour called her Firstborn, St. Matt. i. 25 ; St. Luke ii. 7 ?

A. It is the Hebrew phrase, not signifying that any were *born after* him, but that no one was *born before* him.

Q. What is the common address which the Church makes to the blessed Virgin Mary ?

A. The Angelical Salutation, or the Hail Mary : a great part of which is taken out of the

gospel (St. Luke i. 26, 42) ; and the other part is added by the Church, to beg the prayers of the Blessed Virgin for us sinners.

Q. Why do Catholics so often repeat the Hail Mary ?

A. To commemorate the incarnation of the Son of God ; to honour his Blessed Mother, and to desire her prayers.

Q. What is the meaning of the Rosary ?

A. It is a devotion consisting of a certain number of Our Fathers and Hail Marys directed for obtaining blessings from God, through the prayers and intercession of our Lady, and is so arranged as to enable us to meditate upon the incarnation, passion, and resurrection of Christ.

To this end it is divided into three parts, each part consisting of five mysteries, to be contemplated during the repeating of the five decades, or tens, upon the Beads. The first five are called the five joyful mysteries : viz., the Annunciation, when our Lord was first conceived in his Mother's womb ; the Visitation, when the Blessed Virgin visited her kinswoman St. Elizabeth, and by her was declared blessed amongst women, &c. ; the Nativity of our Lord ; his Presentation in the Temple, together with the Purification of the Blessed Virgin ; and his being found in the temple in the midst of the doctors, &c. The five next are called the dolorous or sorrowful mysteries, as having relation to the passion of Christ ; and are his prayers and agony in the garden ; his being scourged at the pillar ; his crowning with thorns ; his carriage of the cross ; and his crucifixion and death. The five

last are called the five glorious mysteries, viz., the resurrection of our Lord; his ascension into heaven; the coming of the Holy Ghost; the assumption of the Blessed Virgin, and her coronation, together with the eternal glory of the saints in the kingdom of heaven.

Q. What is the meaning of giving three tolls with the bells each morning, noon, and night, in Catholic countries?

A. This is to remind the faithful of the great mystery of the incarnation of the Son of God, and it is the practice of all good Christians, when they hear these bells, to perform the devotion which we call the Angelus Domini.

Q. What is this devotion, and in what manner is it performed?

A. The bell tolls three times with a short space between each toll.

At the first, we say, "The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost;" then we say the Hail Mary, &c. At the second, we say, "Behold the handmaid of the Lord, be it done unto me according to thy word: Hail Mary, &c." At the third, we say, "*And the word was made flesh, and dwelt amongst us; Hail Mary, &c.*" Then we conclude with the following prayer:

"Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through the same Christ our Lord. Amen."

This devotion is used in all Catholic countries, and is called the Angelus.

CHAP. XXVI.—Of the Use and Veneration of Relics in the Catholic Church.

Q. What do you mean by Relics ?

A. The dead bodies or bones of the saints we call relics ; as also whatever other things have belonged to them in their mortal life.

Q. And what is the doctrine and practice of the Church with regard to these things ?

A. We keep such things as these with a religious respect and veneration for the sake of those to whom they have belonged ; but principally for the sake of him to whom the saints themselves belonged : that is, for the greater glory of God, who is glorious in his saints, and to whom is referred all the honour that is given to his saints.

Q. What reason has the Church for showing this respect to the dead bodies or bones of the saints ?

A. (1.) Because they have been the living temples of God which his divine Majesty has in a particular manner inhabited, and which he has sanctified by his presence and grace, and therefore, if God required of Moses (Exod. iii. 5, and of Joshua, Josh. v. 15), to loose their shoes from off their feet, in respect to the ground on which they stood, as being rendered holy by his presence or that of his angels, we must conclude, that it is agreeable to his divine Majesty that we

should testify the like honour to that venerable earth of the bodies of his saints, which he in such an extraordinary manner has sanctified, by abiding in them as in his temples.

(2.) We know that the bodies of the saints are pre-ordained to a happy resurrection and eternal glory ; and upon this account also deserve our respect.

(3.) The bodies and other relics of the saints have been, and are daily the instruments of the power of God for the working of innumerable miracles ; which God, who is truth and sanctity himself, would never have effected, if it had not been agreeable to him that we should honour and respect these precious remnants of his servants.

(4.) The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal.

Q. Did the primitive Christians show this respect to the relics of the saints ?

A. Yes : Nothing is more evident, from all kinds of monuments of antiquity, than that the veneration of the relics of the saints is one of the most ancient things in Christianity.

Q. But have you any instance in Scripture of miracles wrought by the bones of God's saints, or other things belonging to them ?

A. Yes ; we read (2 Kings xiii. 21) of a dead man raised to life by the touch of the bones of the prophet Elisha ; and Acts xix. 12, that from the body of Paul were brought unto the sick

handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Q. But does not Christ reprehend the Scribes and Pharisees for building up and adorning the sepulchres of the prophets (Matt. xxiii. 29, 30, 31)?

A. He does not reprehend them for the action, which in itself was good, but for their wicked dispositions; inasmuch as, whilst they would seem to honour the prophets, and thereby obtain the favour of the people, they sought all the while to fill up the measure of their fathers, by persecuting unto death the Lord of prophets.

Q. What kind of honour does the Catholic Church allow to relics?

A. An inferior and relative honour, as to things belonging to God's saints—but by no means divine honour.

Q. But are not candles allowed to burn before them? and are they not sometimes fumed with incense?

A. These are honours indeed, but such as we may give to one another; as in fact we incense in the Church both clergy and people, and burn candles to our princes upon occasions of joy: for since these honours are no ways appropriated to God, either by the nature of the things in themselves or by any divine ordinance, why may not the Church of God allow them to the relics of the saints? not as divine honours, but as tokens of our love and respect to them; of our joy for the triumphs of Christ in his saints, and as emblems of their eternal life, light, and glory.

Q. Does not this practice of the veneration of relics expose the faithful to the danger of idolatry, and superstition, by honouring false relics?

A. No:

(1.) Because the Church of God, by her public canons and her zealous pastors, takes care to prevent such impostures. (2.) Because, if by the wickedness of men it should sometimes happen that the faithful should be imposed upon, so far as to honour a false relic for a true one, there would be neither any idolatry or superstition in the cause; but a mistake, on their part, innocent; as when a charitable Christian relieves an impostor or a hypocrite, innocently believing him to be a real object of charity.

Q. What is the meaning of making pilgrimages to the shrines or other memorials of the saints?

A. To honour God in his saints, to excite devotion by the sight of those places sanctified by these heavenly pledges, and to obtain graces and blessings of God by the prayers of his saints. For though God be everywhere, and his bounty and mercy be not confined to any particular place, yet the experience of all past ages convinces us, that it is his holy will and pleasure to bestow his favours more plentifully, and to show more frequent and miraculous effects of his power and goodness in some places than in others.

Q. Have not Catholics a more than ordinary veneration for the wood of the cross, the nails, thorns, and other instruments of Christ's passion?

A. Yes, they have ; because these things have so close a relation to the passion of Christ, by which we were redeemed, and have been sanctified by the blood of our Redeemer.

CHAP. XXVII.—Of the Use of Pictures and Images in the Catholic Church.

Q. What is the doctrine of the Church, with regard to the pictures or images of Christ and his saints ?

A. (1.) That it is good to keep them and retain them, and to have them in churches, not only for ornament and for the instruction of the ignorant, but for the honour and remembrance of Christ and his saints, and to help to raise our thoughts and our hearts to heavenly things. (2.) That there is a relative honour due to them, by reason of the persons whom they represent.

Q. Does the Catholic Church give divine worship to the pictures or images of Christ or his saints ?

A. By no means :

The second council of Nice expressly declared that divine worship is not to be given them ; to which the council of Trent added, that we “ are not to believe that there is any divinity or power in them for which they are to be worshipped ; and that we are not to pray to them, nor put our trust or confidence in them.”

Q. But does not the commandment absolutely forbid the making of any image, or the likeness of anything in heaven, earth, or sea ?

A. No: it only forbids the making of idols, that is, of such images as are made for gods, and are worshipped as such; or in which a divinity or divine virtue and power is believed to reside. Hence the ancient version of the Septuagint (which is venerable by having been made use of by the apostles themselves) renders the words of the commandment thus, *Thou shalt not make to thyself an idol, &c.*

And that God does not absolutely forbid the making of the likeness of anything, is not only the general belief of all Christians, who carry about with them without scruple, the likeness of their kings in the current coin of their respective countries, but is visible from Scripture, wherein God commanded the making of two cherubims of beaten gold, to be placed over the ark of the covenant in the very sanctuary (Exod. xxv. 18, 19, 20, 21); and in like manner commanded the making of the brazen serpent, for the healing of those who were bit by the fiery serpents (Numb. xxi. 8, 9), which serpent was an emblem of Christ (John iii. 14, 15).

Q. But at least does not God forbid by this commandment all honour or reverence to pictures or images?

A. He forbids all honour or reverence to idols or image gods, but not the relative honour which Catholics show to the pictures of Christ and his saints, for the sake of the persons represented by them; for it is visible, that the images which by this commandment are forbid to be honoured, are also by the express words of the commandment forbid to be made.

Now few or no Christians suppose that the

pictures of Christ or his saints are forbidden to be made ; therefore they cannot infer from this commandment, that they are forbid to be honoured, since this commandment does not speak of them at all, but only of idols or images set up to be worshipped for gods.

Q. What then do you mean by this relative honour, which you allow to the pictures of Christ and his saints ?

A. By a relative honour, I mean an honour which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but only for a relation which it has to something else, which it represents or brings to our remembrance ; as when Christians bow to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this kind of relative honour allowed by Protestants ?

A. Yes :

In the honour they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament, to the king's chair, &c. Such also was the honour which the Jews gave to the ark and cherubim, to the sanctuary, &c., and which Moses and Joshua gave to the land on which they stood, as being *holy ground* (Exod. iii. 5 ; Josh. v. 15).

Q. How do you prove that there is a relative honour due to the images or pictures of Christ and his saints ?

A. Because it is evidently agreeable, as well to nature and reason, as to piety and religion, to

express our esteem and affection for those whom we honour and love, by setting a value upon all things that belong to them, or have any relation to them.

Thus good Christians, who love God with their whole hearts, honour all things that are dedicated to his service, or that are memorials of him, or have a relation to him; as his temples, his altars, his name, his word, his sacraments, the sacred vessels, &c. And thus it is that we honour the effigies of Christ, of his Blessed Mother, and of the saints, as memorials and representations of them, and as helps to raise our thoughts to them. And is it not thus that a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend? And would not those very men, who make no scruple of abusing the image of Christ, severely punish such as would abuse the image of the king?

Q. Do you then allow of worshipping God by an image?

A. If you mean by worshipping God by an image, the raising up our hearts to God by or upon occasion of the sight of the picture or image, or the referring to Jesus Christ and to his worship whatever honour or respect we show to his picture or image, there can be no reason to disallow the worshipping of God by a picture or image.

But, if worshipping God by an image be so understood, as if the divinity in some particular manner resided in the image, or some virtue or power, for which it should be worshipped, or trusted in; or as if our worship or prayers were

believed to be more acceptable to God, and to have more influence upon him, when offered or presented by or through any such image; such kind of worshipping God by an image is not only not allowed, but condemned by the Catholic Church.

Q. What means then the blessing of crucifixes or other images, if no virtue or power be believed to reside in them after they are blessed?

A. The Church blesses all things that are used about the altar; not by way of imparting to them any intrinsic power or virtue, but by way of dedicating them to the divine service, and begging God's blessing for those who make use of them; so that whatever advantage may be supposed in the use of them after they are blessed more than before, is wholly to be attributed to the prayers of the Church.

Q. But are there not certain images, to which great miracles are attributed; therefore Catholics must believe that in these at least there is some divinity, virtue, or power?

A. There have been many instances of undoubted miracles wrought by God in the churches of the Blessed Virgin and other saints, in favour of those that have sought their prayers and intercessions before their pictures or images: but these miracles are not to be attributed to any divinity or power in the image, but to the Almighty power of God, moved to work these wonders by the prayers of his saints, and bearing testimony thereby to the faith of his Church, and showing approbation of her religious practices.

Q. What do you think of the charge of idolatry, laid to the Church by some of her adversaries on account of the use and veneration of images?

A. I think that nothing can be more visibly unjust than such a charge; since idolatry is giving divine honour and service to an idol or false god, which is far from being the case of the Catholic Church.

We acknowledge one only true and living God in three persons, Father, Son, and Holy Ghost. To him alone do we offer sacrifices or any other divine honour. Him alone do we adore in spirit and truth. Whatever else in heaven or on earth we religiously honour, we honour for his sake, and for the relation it has to him. And as for the worship of idols or false gods, it has been banished out of the world by the labours and preaching of our Church alone; so far are we from abetting idolatry.

Q. What then do you think of the parallel which some would make between the heathen and Catholic worship?

A. I think it is infinitely unjust and unreasonable, as must appear to any unprejudiced mind by the following remarks.

(1.) Catholics adore and offer sacrifice to *one true and living God*; the heathens adored and offered sacrifice to *many false Gods*.

(2.) The supreme object of Catholic worship is the sacred Trinity blessed for evermore; the supreme object of the heathen worship was the sun, or some other part of God's creation; or else some wicked man, or more wicked devil. For heathen idolatry, according to the apostle,

changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blest for ever. (Rom. i. 25.) The sun, and his symbol the fire, was of old the sovereign god of the Persians, as he was of late of the inhabitants of Peru: the same was worshipped as their chief god by the Phœnicians under the name of Baal; by the Ammonites under the name of Moloch; by the Moabites under the name of Chamos; by the Accaronites under the name of Beelzebub; by those of Gaza under the name of Marnas, &c. Him they called the king of Heaven, as they called the moon or Astarte the Queen of Heaven. Of like nature was the sovereign object of the worship of the Egyptians, viz., Ammon the ram, and Osyris the bull, which are the two first signs of the Zodiac, and were worshipped as symbols of the sun. The chief god of the Grecian and heathen Romans was Jupiter, who was originally a king that reigned in Crete, as the wiser heathens have acknowledged.

(3.) Catholics honour, though not with any part of divine worship, the angels and saints of God, as belonging to him, and as truly worthy of honour, on account of the excellent gifts of grace and glory received from him: but they ask nothing of them but what they know must come from God's hands, and therefore their usual address to them is *pray for us*.

(4.) Those whom the Catholics honour with an inferior veneration for God's sake, are indeed the ministers and servants of the one true God. The inferior deities of the heathens were wicked wretches, such as Mars, Bacchus, Hercules,

Venus, &c., or rather devils, as we learn from many texts of Scripture: (see Levit. xvii. 7, Deuter. xxxi. 17, Ps. cvi. 37, 1 Cor. x. 20.)

(5.) As to images: not to speak of the immense distance between the object represented by Catholics and by heathens, it is certain that the heathens, at least the generality of them, believed the very idols to be gods; for which see Gen. xxi. 30, 32, Exod. xx. 23, Lev. xix. 4, Judges xviii. 24, 2 Kings xvii. 29, and xix. 18, Isa. xlv. 17, Jer. ii. 26, 27, Acts xix. 26. And for those who would seem to be more refined in their notions and worship, they believed at least that the idols by consecration became the bodies of their gods, the places of their peculiar residence, and the seats of their power; and accordingly these, as well as the others, offered prayers and sacrifice to the idols, and gave them the names of the deities which they worshipped in them. Now we neither believe our images to be gods, nor to be the bodies of God, nor the peculiar places of his residence, nor symbols of his presence, nor to have any power or virtue in them; nor do we put our trust in them, themselves, or offer sacrifice or other divine honours to them. Therefore there is no similitude between the heathen worship and ours.

As for the Jewish worship of the golden calf in the wilderness, and afterwards of the calves of Jeroboam at Bethel and Dan, which some are willing to extenuate, as if they did not take these images to be gods, but thereby only meant to worship the God of Israel, the Scripture gives us quite a different account; witness these texts, Exod. xxii. 8—"They have made them a molten

calf, and have worshipped it, and have sacrificed thereunto, and said, these be thy gods, O Israel, which have brought thee up out of the land of Egypt (ver. 31), They have made them gods of gold." (Psalm cvi. 19, 20, 21)—"They made a calf in Horeb, and worshipped the molten image; they changed their glory (their God) into the similitude of an ox that eateth grass; they forgot God their Saviour, who hath done great things in Egypt." (Acts vii. 39, 40, 41, 42)—"To whom our fathers would not be obedient: but repulsed him, and in their hearts returned back unto Egypt, saying to Aaron: Make us gods to go before us...And they made a calf in those days and offered sacrifice to the idol, and rejoiced in the works of their own hands. And God turned and gave them up to serve the host of heaven." And of the calves of Jeroboam (1 Kings xii. 28)—"He made two calves of gold, and said unto them—Behold thy gods, O Israel, who brought thee up out of the land of Egypt;" and ver. 32, "He sacrificed to the calves that he had made." And 1 Kings xiv. 9, he is accused by the prophet Ahijah to have gone and made him other gods and molten images, and to have cast the Lord behind his back. (2 Chron. xi. 15)—"There are with you golden calves, which Jeroboam made unto you for gods (ver. 9), have ye not cast out the priest, &c., and made your priests after the manner of the nations. . . of them that be no gods (ver. 10), But as for us the Lord is our God."

But if any one will be contentious, and maintain that these idolatrous Israelites intended to

worship in these calves, not the Egyptian Osyris, nor any other false divinity; but the God of Israel, because Aaron (who made the calf against his will, by compulsion of the people) seems to give it the proper name of the God of Israel (Exod. xxxiii. 5), *To-morrow is a feast to the Lord*;—supposing this to be true, their worship would still have been idolatrous, and these calves properly idols, because they believed (as is manifest from the text above quoted) these very calves to be gods; or, if you will have it so, to be the Lord of Israel; or, at least, that the Divinity had upon their dedication insinuated itself into them; and accordingly they gave divine praises and offered sacrifices to them. Now to believe any image to be God, or to imagine any divinity, power, or virtue in it, for which it is to be worshipped, or to offer sacrifice to an image, is an idolatrous worship and cannot be excused, however the image be pretended by its worshippers to represent the true God.

Q. Is there not, in one of the Church hymns, and in one of the anthems of the Roman Breviary, a prayer to the cross? How then do you maintain that the Catholic Church does not attribute any power to images, nor address prayers to them?

A. The prayer you speak of is not directed to the wood of the cross, but to Christ crucified, by a figure of speech, as when St. Paul says, that *he glorizes in the Cross of Jesus Christ.* (Gal. vi. 14.)

CHAP. XXVIII.—Of Exorcisms, and Benedictions or Blessings of Creatures in the Catholic Church, and of the Use of Holy Water.

Q. What do you mean by exorcisms?

A. The rites and prayers instituted by the Church for the casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm.

Q. Has Christ given his Church any such power over the devils?

A. Yes: see St. Matt. x. 1; St. Mark iii. 13; St. Luke ix. 1, where this power was given to the apostles; and to the seventy-two disciples, St. Luke x. 19, and to other believers, St. Mark xvi. 17. And that this power was not to die with the apostles, nor to cease after the apostolic age, we learn from the perpetual practice of the Church, and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless churches, and other places set aside for divine service; altars, chalices, vestments, &c., by way of devoting them to holy uses: We bless our meats, and other inanimate things which God has given us for our use, that we may use them with moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice: we bless candles, salt, water, &c., by way of begging of God that such as religiously use them may obtain his blessing, &c.

Q. But does it not savour of superstition, to attribute any virtue to such inanimate things as blessed candles, holy water, Agnus Dei's, &c. ?

A. It is no superstition to look for a good effect from the prayers of the Church of God ; and it is in virtue of these prayers that we hope for benefit from these things, when used with faith ; and daily experience shows that our hopes are not vain.

Q. What do you mean by an Agnus Dei ?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things ?

A. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the word of God and prayer." (1 Tim. iv. 4, 5.)

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations ?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by holy water ?

A. Water sanctified by the word of God and prayer.

Q. What is the use of holy water ?

A. It is blessed by the Church with solemn prayers, to beg God's protection and blessing upon those who use it, and in particular that they may be defended from all the powers of darkness.

Q. Have the holy fathers and ancient church

writers left upon record any miracles done by holy water ?

A. Yes, they have ; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil.

Q. What is the order and manner of blessing holy water ?

A. First, the priest signs himself with the sign of the cross, saying, " Our help is in the name of the Lord." Answer. " Who made heaven and earth." Then he proceeds to the blessing of the salt which is to be mingled with water, saying :

The Exorcism of the Salt.

" I exorcise thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God ; by that God who, by the prophet Elisha, commanded thee to be cast into the water to cure its barrenness ; that thou mayest by this exorcism be made beneficial to the faithful, and become to all those who make use of thee, healthful both to soul and body ; and that in what place soever thou shalt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away, and depart from that place ; and every unclean spirit commanded in his name, who is to come to judge the living and the dead, and the world by fire. Amen."

Let us pray.

" O Almighty and everlasting God, we most humbly implore thy infinite mercy, that thou

wouldst vouchsafe by thy piety, to bless ✠ and to sanctify ✠ this thy creature of salt, which thou hast given for the use of mankind: that it may be to all that take it for the health of mind and body; and that whatever shall be touched or sprinkled with it may be free from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ," &c.

After this the priest proceeds to the blessing of the water, as follows:—

"I exorcise thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus Christ ✠ his Son, our Lord, and in the Holy ✠ Ghost; that thou mayest be enabled to cast him out, and put him to flight with all his apostate angels, by the virtue of the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. Amen."

Let us pray.

"O God, who for the benefit of mankind hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing ✠ to this element, prepared by many kinds of purifications: that this thy creature, made use of in thy mysteries, may receive the effect of thy divine grace, for chasing away devils and curing diseases; and that whosoever shall be sprinkled with this water in the houses or places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, nor infectious air: let all the snares of the hidden

enemy fly away; and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of thy holy name may be defended from all sorts of assaults. Through our Lord Jesus Christ," &c.

Then the priest mingles the salt with the water, saying:

"May this salt and water be mixed together, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. Amen."

V. "The Lord be with thee." R. "And with thy spirit."

Let us pray.

"O God, the Author of invincible power, King of an empire that cannot be overcome, and forever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility to regard with a favourable countenance this creature of salt, and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that wheresoever it shall be sprinkled all annoyance of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be everywhere with us, who seek thy mercy, through our Lord Jesus Christ," &c.

The blessing being ended, the priest sprinkles himself and the people with this water, saying :

Anthem. "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow."

Psalm li. "Have mercy on me, O God, according to thy great mercy," &c.

"Glory be to the Father," &c.

After which he repeats the anthem, "Thou shalt sprinkle," &c.

Then, returning to the altar, he says—

V. "O Lord, show us thy mercy."

A. "And give us thy salvation."

V. "O Lord, hear my prayer."

A. "And let my cry come unto thee."

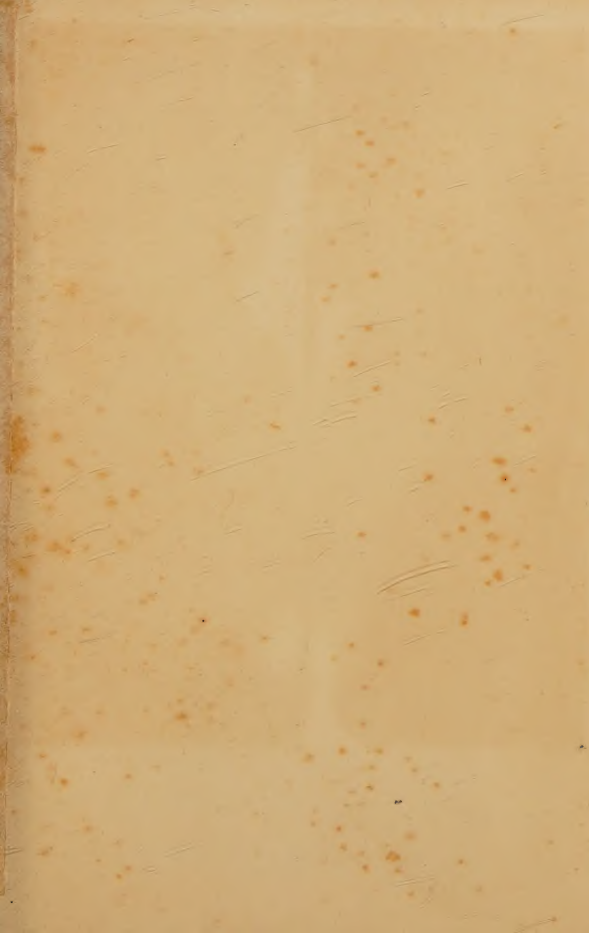
V. "The Lord be with you."

A. "And with thy spirit."

Let us pray.

"Hear us, O Holy Lord, Almighty Father, Everlasting God, and vouchsafe to send thy holy angel from heaven to guard, cherish, protect, visit, and defend all that dwell in this habitation. Through Christ our Lord. Amen."

THE END.



GTU Library



3 2400 00391 4888

GTU Library

2400 Ridge Road

Berkeley, CA 94709

For renewals call (510) 649-2500

All items are subject to recall.

